PSYCHOLOGY REVIVALS

George Cheyne: The English Malady (1733)

Edited by
Roy Porter

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Psychology Revivals

George Cheyne: The English Malady (1733)

In eighteenth-century Britain, the medical profession began to pay attention to the minor psychiatric disturbances of educated and polite society. Rather as neurosis became fashionable in fin-de-siecle Vienna, 'nerves' became a highly eligible illness in early Georgian London and Bath. What Freud was for Vienna, George Cheyne was for eighteenth-century fashionable ailments. Above all he was responsible for developing and popularizing the notion that abnormalities of mood and thought were due – not as traditionally thought to diabolical forces or the 'humours' – but to physiological defects of the nervous system. To explain how the nervous system collapsed, Cheyne spelt out a critique of modern, high-pressure urban society which in many ways prefigured Rosseau, and also Freud's *Civilisation and its Discontents*.

Though an important figure, Cheyne has been little studied. No scholarly reprint exists of his major thematic work, *The English Malady*. This edition, originally published in 1991 as part of the *Tavistock Classics in the History of Psychiatry* series, prefaced by a substantial introduction by Roy Porter, aims to contextualize the work in respect of eighteenth-century medicine, culture and society.

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George Cheyne: The English Malady (1733)

Edited with an Introduction by
Roy Porter

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Roy Porter

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PREFACE

Cheyne's *English Malady* was one of the best-known and most influential books of the Georgian age dealing with what we would now call psychiatric disorders. Drawing upon modern advances in anatomy and physiology, Cheyne saw what we would term 'functional disturbances' and 'neuroses' as the products of disorders in the nervous system, and thus may be seen as one of the originators of the neurological school of psychiatry. Believing such sickness was growing more frequent, he contended that it should be regarded as a 'disease of civilization', the product of the pressures and affluence of modern life, especially amongst the rich. Hence his approach may broadly be termed that of epidemiological psychiatry. By making 'neurosis' acceptable, even fashionable, Cheyne's book assumed considerable wider cultural significance during the Enlightenment. Cheyne was himself an eminent figure in the world of letters and science as well as medicine.

This reprint edition contains an original 16,000 word introduction, which examines Cheyne's life, his intellectual milieu, and his other medical and scientific writings, as well as offering a detailed analysis of the text of *The English Malady*. Cheyne's place in the development of British psychiatry is reassessed.

Roy Porter
The Wellcome Institute for the
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INTRODUCTION

Roy Porter

In 1733 George Cheyne published *The English Malady*;[1] it was an immediate success, going through six editions in as many years, and confirming his standing as perhaps the most popular English writer of practical medical works targeted at the 'general reader'. It was a reputation which lasted throughout the century. Thus, when in 1781 Lady Pembroke wanted to give some health advice to her son – it concerned that subject of evergreen interest to the English, the wearing of flannel – she laboriously transcribed a page from Cheyne's work, rounding off her letter with: 'So says Doctor Cheyne, from whose Book the above is copied (*so you see what a wise woman I am*).'[2] Thus the works of Cheyne, dead by then some forty years, were still being consulted, and his name was assumed to be perfectly familiar to the younger generation.

Yet *The English Malady* was not the most easily assimilated or the most popular of Cheyne's works – his writings on gout and his *Essay of Health and Long Life*[3] probably spoke more directly to their readers – nor was its reception unmixed. All of his writings, of course, had their opponents.[4] The very fact that he was a physician writing for a lay audience, instructing readers on health self-care – above all, urging them to adopt a temperate lifestyle – made fellow practitioners look askance at him: he seemed to be usurping the special role of clinical expertise. Thus when a contemporary clergyman, Robert Leake, fell sick, he took to reading Cheyne's works, and became an enthusiast for his 'low regimen' and 'milk and seed diet' teachings. In course of time, by following Cheynian dicta, he grew 'greatly emaciated'. In the end, 'his friends advised him to apply to Dr Mead', then perhaps the top-notch physician in the

capital (and incidentally a colleague with whom Cheyne generally enjoyed cordial relations). Leake went 'directly to London to wait on the doctor', informing him 'that he had hitherto observed Cheyne's directions, as laid down in his printed book'. An honest but insouciant remark, which sparked deep professional jealousies:[5]

> Mead, a proud man, and passionate, spoke with contempt of Cheyne and his regimen. 'Follow my prescriptions', said he, 'and I will get you up again.'

Leake, however, did not accept that being under Mead's directions automatically suspended his right to use his own independent medical judgement:[6]

> Mr Leake asked the doctor, every now and then, whether it might not be proper for him to follow, at the same time, such and such prescription of Cheyne, which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor what fees he desired or expected from him. 'Sir', said the physician, 'I have never yet, in the whole course of my practice, taken or demanded the least from any clergyman; but, since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you.'

But if doctors were somewhat dubious, all the signs are that sufferers who consulted Cheyne's books were deeply impressed by his advocacy of simple habits and the golden mean. Lord Hervey, probably afflicted with gallstones, waxed positively lyrical about his teachings. Having read the *Essay on Health and Long Life*, he became a convert, and put himself personally under the author. 'He advised me', Hervey wrote,[7]

> to take the Bath waters for six weeks (as I had often done before) in order to cleanse and strengthen my stomach; during that time to eat no meat; and at the end of it to go into a total milk diet for two months. He ordered me to take a vomit of thirty grains of Indian root once a week, in which I obeyed

> him so punctually that I did it every Monday morning without intermission for six months together. He gave me no other medicine but an infusion of the bark (which I left off in a very little time) and a little rhubarb the day after every vomit.

Cheyne's safely and surely regime turned him from a sickly invalid into a pillar of health:[8]

> From the time of my first putting myself into his hands, to this hour, I never had one formed fit of the colic; though for three years together, according to his prescription, I ate neither flesh, fish, nor eggs, but lived entirely upon herbs, root pulse, grains, fruits, legumes and all those sorts of foods, which, before I left off meat and wine, I could never eat of, though in the smallest degree, without feeling a pain at my stomach in half an hour after they were lodged there.

Samuel Richardson, the novelist, the deeply religious Countess of Huntingdon, and various members of the nobility became Cheyne's patients – and friends too. He turned into somewhat of a cult figure, thanks to his general commitment to self-care in health and his moral piety.

But *The English Malady* was no run-of-the-mill practical guide to healthy living, and it provoked rather more mixed feelings, above all because of its apparent tendency to glamorize the condition of being nervously ill.[9] By characterizing nervous debility as the archetypal malady of the elite, Cheyne seemed to imply that to be truly fashionable, it was necessary to display at least a little mental abnormality or emotional anxiety: distinction required a touch of *difference*.[10] Critics feared the dangers of indulging in such melancholy *à la mode*. Thus Samuel Johnson warned Boswell against the seductions of Cheyne's views: 'Do not let him teach you a foolish notion that melancholy is a proof of acuteness.'[11]

The English Malady is thus of special interest, as a somewhat exceptional work by an author whose lasting popularity stemmed from his skill at wrapping up the medical commonplaces of the day in a graphic prose spiced with epigram. In book after book, he expounded to the educated public time-honoured truths as to the causes of sickness, and handed down the tablets of healthy living.[12] He stressed that the balance between good and bad health depended

on attention to lifestyle. Gluttony, indolence, hard drinking, late nights and late rising – all jeopardized the constitution.

Cheyne wanted to break the lazy habit of allowing oneself to fall sick and then summoning the doctor: 'Fine folks', he complained, 'use their physician as they do their laundresses, send their linen to them for it only to be dirtied again.'[13] An ounce of prevention, however, was better than a pound of cure; for it was 'most certain that 'tis easier to *preserve* Health, than to *recover* it; and to *prevent* Diseases, than to *cure* them'.[14] In particular, in his best-selling *Essay of Health and Long Life* (1724), he set special store by the 'non-naturals', the six departments of everyday living, in which attention to temperance would prove particularly efficacious:[15]

> 1. The Air we breathe in. 2. Our Meat and Drink. 3. Our Sleep and Watching. 4. Our Exercise and Rest. 5. Our Evacuations and their Obstructions. 6. The Passions of our Minds.

To maintain good health, it was necessary to pursue a prudent middle course in each of these. Over-indulgence at the table was especially pernicious. Cheyne relentlessly condemned the dangers of toothsome but indigestible dishes (those that were rich, salted, pickled, smoked, or highly-seasoned), and distilled liquors, inveighing against gourmandizing. 'The great *Rule*', he stressed, 'of Eating and Drinking for *Health*, is to adjust the *Quality* and *Quantity* of our Food to our *digestive* Powers', concluding that 'Nothing conduces more to *Health* and *Long Life*, than *Abstinence* and *plain* Food, with due *Labour*.'[16] Although, as we have seen in the case of Lord Hervey, Cheyne occasionally advocated for the seriously sick quite radical dieting – even a wholly meat- and alcohol-free regime – his general notion of moderation was hardly mortifying. Deploring hard drinking, which he regarded as addictive, Cheyne advised his average reader not to sink more than a couple of pints of wine a day; two chicken legs and a wing were sufficient flesh for a meal. Cheyne was popular in part because he did not require the reader to make a martyr of himself.

In short, moderation in everything was the key to health and long life. 'If Men would but observe the *golden Mean* in all their *Passions*, *Appetites* and *Desires*', he contended in the 'Conclusion' to his *Essay of Health*:[17]

> if in all their *Thoughts*, *Words* and *Actions*, they would but mind, I will not say the *End* of their *Being* and *Existence* here, the *End* to which their *Thoughts*, *Words*, and *Actions* naturally tend in their last *Resort*; And, *Lastly*, If in the *Gratifications* of their *Appetites*, *Passions* and *Desires*, they follow'd the uncorrupted *Dictates* of *Nature*, and neither spurred her on beyond her *Craving*, nor too violently restrained her in her *innocent Biass;* they would enjoy a greater Measure of *Health* than they do; have their *Sensations* more *delicate*, and their *Pleasures* more *exquisite;* live with less *Pain*, and die with less *Horror*.

Not least, he insisted – still rather platitudinously – upon the importance of regulating the mind and temper for the maintenance of well-being. 'The *Passions* have a greater Influence on *Health*, than most People are aware of', he explained, telling his readers to educate their emotions:[18]

> 2. All *violent* and *sudden* Passions, dispose to, or actually throw People into *acute* Diseases; and sometimes the *most violent* of them bring on *sudden* Death.
> 3. The *slow* and *lasting* Passions, bring on *chronical* Diseases; as we see in Grief, and languishing hopeless Love ...
> 5. Men of lively Imaginations and great *Vivacity*, are more liable to the *sudden* and *violent* Passions, and their Effects.
> 6. Thoughtful People, and those of good Understanding, suffer most by the *slow* and *secretly consuming* Passions.
> 7. The *Indolent* and the Thoughtless suffer *least* from the Passions: The *Stupid* and Ideots *not at all.*
> 8. The *Diseases* brought on by the Passions, may be cured by *Medicine*, as well as those proceeding from other Causes, when once the Passions themselves cease, or are quieted. But the *preventing* or *calming* the Passions themselves, is the Business, not of Physick, but *Virtue* and *Religion*.

As we shall see, Cheyne's final point – the mutual necessity of medical and spiritual succour – was not just a pious appendage but was integral to his system. The answer to personality disorders did not lie simply in pill-popping: personal medical history taught

Cheyne that in the healing process devotion was no less effective than drugs.[19]

The core maxims Cheyne adumbrated in his books were the commonplaces not just of his own age but of two millennia of humanistic medicine since the Greeks, with their orientation towards regimen for the maintenance of a healthy constitution, and their taken-for-granted 'holism'. Equally, his public career was in most respects unremarkable. After a Scottish medical education, he had come to London in search of fame and fortune, eventually settling in that Mecca for the chronic sick, Bath. He never rose to the power, stature, or fortune of a Richard Mead or a Sir Hans Sloane; he never entered public life, held influential office, or headed the College of Physicians. Nor did he, in any tangible sense, make original discoveries in science or medicine, found a school, or cultivate disciples. Although enthusiastic early in his career in his advocacy of Newton, he cannot be listed amongst the top popularizers of Newtonian science. Cheyne's claim to enduring fame may therefore seem somewhat puzzling.

Not least, his place within the history of *psychiatric* thought and practice might *prima facie* appear problematic, given that most of his works dealt primarily with physical malaises such as gout. Even *The English Malady*, though engaging with the field of mental disorders, explicitly declined the challenge of discussing lunacy as such – on the slightly quixotic grounds that the book was intended as a practical advice manual, and to instruct the mad to behave reasonably was not in itself reasonable. Cheyne never, so far as is known, personally treated the insane or involved himself, privately or publicly, with their institutional care.

The purpose of the following pages will be to explore these paradoxes. It will highlight the distinctive quality of *The English Malady* within Cheyne's *œuvre* and address his claim to be a significant figure in the development of British psychiatry.

Life

In view of his later trials and traumas in managing his bodily appetites, it is especially frustrating that the formative years of Cheyne's life are veiled in obscurity.[20] He was born, probably in

1671, possibly in 1673, at Methlick in Aberdeenshire. Little is known of his parents, except that the Cheynes were an old family, Episcopalian in faith, and distantly related to Gilbert Burnet, the Whig Churchman and historian. George, whose half-brother became an Anglican clergyman, refers to his own upbringing as 'pious'. He received a classical education, and, probably being intended for the ministry, attended Marischal College, Aberdeen, in the late 1680s. He then appears to have served as tutor to John Ker, later Duke of Roxburgh, through whom he would have come into close contact with religious Pietists, before falling decisively under the influence of Dr Archibald Pitcairn. Pitcairn, who had taught at Leiden, where one of his pupils was Boerhaave, was amongst the most eminent medical theorists of the day, and the encounter turned the young Cheyne to a career in medicine.

Cheyne studied with Pitcairn – his 'great Master and generous Friend' – while the latter was professor of physic at Edinburgh University. The pupil soon cut his scholarly teeth, defending his mentor's iatro-mechanist theories against other Scottish physicians in his anonymously published and vituperative *New Theory of Fevers* (1702) – a work which Cheyne later excused as a 'raw and unexperienced performance'. The controversy grumbled on in further tetchy pamphlets. It is significant mainly for demonstrating Cheyne's wholehearted espousal of Pitcairn's iatro-mechanical understanding of the body as a system of pipes and pressurized fluids, whose workings were utterly to be explained through the mechanical philosophy. He called for the adumbration of a hydraulic equivalent of Newton's *Principia*, to apply not to the cosmos at large but to corporeal operations. Already he was developing his lifelong view of 'obstructions' as the great source of disease.

In 1701 Cheyne was made MD of King's College, Aberdeen. It was probably this advancement that enabled him to migrate to London, around 1702, aged about thirty, to launch his medical career. He obtained no licence from the Royal College of Physicians of London; technically he was, and remained, an interloper, no better than a quack. Soon after arrival in London he was elected a fellow of the Royal Society (1702).

Though he left no mark upon that Society's proceedings, Cheyne was connected over the next few years with some of the top

mathematicians and natural philosophers in the metropolis, including David Gregory, Edmond Halley, and John Arbuthnot. Plunging into mathematical pursuits, his next publication was the *Fluxionum Methodus Inversa* (1703),[21] a defence of the Newtonian method of fluxions, which involved him in acrimonious exchanges with the distinguished Frenchman, Abraham de Moivre. In truth, Cheyne was a mediocre mathematician, his work riddled with mistakes. Altogether more substantial was his *Philosophical Principles of Natural Religion* (1705), which derived both the existence of the Deity, and His continual supervision of Creation, from Newtonian natural philosophy in ways already made familiar by a succession of Boyle lecturers.[22]

It was after three or four years in London that Cheyne's life underwent its first crisis. In order to establish himself as a physician, he had begun (as he tells us in his autobiography) to drink himself into practice. Abandoning the restrained and sober demeanour of his early years, he took to carousing with 'Bottle-Companions, the younger Gentry, and Free-Livers'.[23] It seems he spent much time in taverns and coffee-houses, hoping to become acquainted with potential patients, prescribing, doing business with apothecaries, and so forth – a manner of getting on in medicine familiar from the lives of eminent London physicians such as Richard Mead and Samuel Garth. He evidently established a popular reputation as a wit, *bon viveur,* and man-about-town:[24]

> nothing being necessary for that Purpose, but to be able to *Eat* lustily, and swallow down much *Liquor;* and being naturally of a large *Size*, a cheerful Temper, and Tolerable lively *Imagination*, and having, in my country Retirement, laid in Store of *Ideas* and *Facts*, by these Qualifications I soon became caressed by them, and grew daily in *Bulk* and in Friendship with these gay Gentlemen and their Acquaintances.

By about 1705 or 1706, it seems, this high living amongst the smart set was seriously taking its toll upon his health; he became 'excessively fat, short-breath'd, Lethargic and Listless'.[25] Believing his very life to be threatened, he sobered up (whereupon his fairweather friends 'dropt off like *autumnal leaves*'),[26] quitting London, retiring to the countryside, and putting himself on an austere diet. His surplus flesh melted away 'like a Snow-ball in

Summer'.[27] Around 1710, he set up house in Bath and Bristol, both to earn a medical living and also to seek a cure for himself: he was to settle permanently in Bath from 1720. During the 1710s and 1720s, his weight, health, and spirits underwent repeated and violent oscillations. Stringent dieting and self-physicking slimmed him down on occasions, but subsequent attempts to return to normal conviviality led once more to gross corpulence, to sickness, and to dread of physical dissolution. Around 1710, a particularly serious relapse led Cheyne to visit Dr Taylor of Croydon, a clergyman famous for his advocacy of an all-milk diet, to which he claimed to owe his conquest of epilepsy. Adherence to Taylor's diet restored Cheyne to being 'Lank, Fleet and Nimble'.[28]

Perhaps enjoying better health, Cheyne published in 1715 a reworked and extended version of his *Philosophical Principles of Religion*, styled 'Part ii': it was to be Cheyne's last foray into popular Newtonianism. Better times were not to last, however, for around 1720 he underwent a relapse, experiencing 'a Craving and insufferable Longing for more Solid and Toothsome Food, and for higher and stronger Liquors'.[29] He got into the habit of drinking three bottles of wine a day, and blew up to thirty-two stone. Eventually he needed a servant to walk behind him carrying a stool, so that he could rest every few paces. His legs came out in scorbutic ulcers; erysipelas and gout followed; and, as a final resort, he prescribed himself hefty quantities of opiates, though recognizing them to be a 'slow poison'.[30]

Desperation led him back in the summer of 1723 to his vegetarian diet, but no speedy recovery followed. Two years later, in 1725, he was consulting in London with some of his most trusted physician cronies, such as John Arbuthnot. Cheyne seems progressively to have restricted his diet still further, and, slowly but surely, health returned. He dated his 'perfect recovery' from 1732, and enjoyed good health thereafter, through the last, tranquil, decade of his days.

From the 1720s, Cheyne devoted his publishing activities exclusively to medical works; his earlier brash, polemical tone gave way to a mellower voice. His *Observations on Gout and on the Bath Waters*[31] – evidently based upon personal experience – came out in 1720; it proved a great success, running through seven editions in its first six years, and ten London editions by 1753, to say nothing of other impressions issued by the Dublin pirates. In it Cheyne

expatiated upon the evils of luxury and the necessity of culinary moderation – the virtues of a vegetable diet in particular – themes he continued to reiterate throughout his career. Originally penned as advice to a particular patient, Richard Tennison, the work had a personal touch which ensured its popularity, despite the largely commonplace nature of its suggestions.

His later writings harp on similar themes. The most popular of them was the *Essay of Health and Long Life* (1724). It reached its ninth edition by 1754, and was additionally translated into French, Latin, Dutch, and German. Written, it seems, at a time when his own health was at its most precarious, it perhaps owed its success to the air of personal urgency it conveyed. Cheyne said relatively little about the cure of sickness (his readers would, of course, be wealthy enough to command their own physicians). But he offered detailed – though never tediously Polonian – instructions for the patterning of a healthy lifestyle, organized around the classic grid of the 'non-naturals'. It was a work marked by good sense and tact. Sidestepping the rather extreme dietary recommendations (vegetarianism, a milk and seed diet, no alcohol) to which Cheyne had resorted in his own case, it contented itself with bringing home to readers the dangers of guzzling and toping, and denounced the other excesses of fashionable high life (late nights, sedentary occupations, excessive tight-lacing, etc.). Thereby the diseases of civilization could be avoided, and true refinement facilitated.

There followed *The English Malady* (1733), a sizeable success, *An Essay on Regimen* (1740)[32] – Cheyne thought this his finest work, though for some reason, it did not sell well – and, finally, in 1742 the *Natural Method of Cureing the Diseases of the Body, and the Disorders of the Mind Depending on the Body.*[33] Though the work of a seventy-year-old, this was as stylistically sprightly as ever; it ran to five editions and was translated into French. In it Cheyne boiled down the pith of healthy living into a few basic practical principles: (1) Proper evacuations, (2) Attenuating and deobstruent medicines, (3) Astringents and strengtheners of the solids, and (4) Proper and specific diet, with air and exercise. Never be anxious that you might be eating too little, he insisted; hunger pangs would always take care of that problem.

Cheyne passed his mature years cultivating a flourishing practice in Bath. His friends and acquaintances included Samuel Richardson,

Alexander Pope, Samuel Johnson (who speaks of the 'learned, philosophical and pious, Dr Cheyne'), John Wesley, David Hume, and Selina, Countess of Huntingdon. His extensive correspondence with Richardson and the Countess, now published,[34] testifies to his profound faith – he was well read in mystical and pietist writers such as Boehme – no less than to his considerable psychological insight into the troubles of mortal man.[35]

His more extreme medical views were often ridiculed ('enthusiast' was the epithet bandied about). But Cheyne was popular: valued as a guileless, benevolent, good-natured fellow, somewhat in the Don Quixote mould. Pope commends his 'true simplicity of heart'.[36] He died at Bath on 13 April 1743. His wife survived him; his only son became a clergyman of the Church of England.

The animal economy

The English Malady (1733) should not be seen as marking a radical break with Cheyne's other writings, but rather as concentrating upon a particular dimension. In it, Cheyne sets out a model of the workings of the human organism, in both its normal and pathological state; he explains how to preserve its smooth operations, as also how to restore a healthy equilibrium if lost. But he does so in context – as its title indicates – of what we may call a geo-sociology of health and sickness. This section will explore Cheyne's anatomical and physiological views; these will later be set in their wider socio-cultural and historical contexts.

A committed iatro-mechanist, Cheyne posited the body as a machine. He never, of course, sought to reduce the phenomenon of life itself to the mere mechanical interplay of material components – as a staunch Newtonian, Cheyne could not doubt that some kind of superadded principles also played their part, some superfine ether, he says, perhaps akin to light. Yet it was for him axiomatic that medicine must take as its province the physical workings of the assemblage of components – fibres, tissues, muscles, organs, etc. – comprising the body.[37]

In that respect, Cheyne was a thoroughgoing 'modern', who had decisively broken with the philosophy of the humours. Cheyne rarely even wrote of the humours, perhaps suspecting that they

were nothing better than verbal flimflam: in a parallel way, he distrusted talk of those other mysterious entities, the 'animal spirits', which he dismissed as 'of the same Leaven with the *substantial Forms* of *Aristotle* and the *caelestial System* of *Ptolemy*'.[38] Pursuing such intangibles was just a will-o'-the-wisp: 'the dwelling so much upon them had led Physicians too much to neglect the mending the Juices, the opening Obstructions, and the strengthening the Solids' – all good practical, tangible, projects.[39]

Cheyne did not believe that the secret of individual health lay in the precise quality, mixture or equilibrium of the body's fluids; unlike classical physicians, he was less interested in the uniqueness of the individual organism (in other words, what was traditionally called 'temper', 'humour', or 'complexion'), than in the design and integration of the parts in general. Indeed, the fluids *per se* were not especially critical determinants of health. Rather, what was important about the fluids was that they should actually *flow*. And that desideratum hinged largely upon bodily hydraulics: on the one hand, the viscosity of the fluids themselves; and, on the other, the gauge of the channels through which they would be coursing, and the presence, magnitude and shape of accidental obstructions to their flow. The more free and regular the flow of fluids throughout the bodily system (and that meant, above all, a speedy and efficient progression from food intake, through digestion, to excretion of wastes), the healthier the body.

For Cheyne, in other words, it was the solids which were truly important: 'the Human Body is a Machin [*sic*] of an infinite Number and Variety of different Channels and Pipes, filled with various and different Liquors and Fluids'.[40] And it was the mechanical properties of the body solids which held the key to health, being, he contended, the 'only instrument of *Life* and *Animation*'.[41]

Cheyne thus devoted prime attention to the valves, veins, and pipes, conveying blood, air, aliment, chyle and other 'juices'. All such vessels required the widest possible bore and had to remain unclogged. Tubes, however, readily scaled up, or grew swollen, or partially blocked by accretions, nodules, swellings, inflammations, and other obstructions forming within them. The chief culprit was improper diet. Excessive food and drink intake would lead to the pipes simply becoming overladen and flooded, thus rendering

motion sluggish, and the fluids stagnant. But worse still was incorrect diet. Surplus acids and salts in food would accumulate in the stomach, and thence move into the blood, provoking chemical reactions and mechanical deposits in the vascular system, producing knots, contractions, calculi, and so forth.

At the same time, poor diet would render the fluids circulating round the bodily channels themselves viscous, thicker, or, as Cheyne's favourite graphic metaphor expressed it, more 'glewy' or 'sizy'. Coagulating blood, and sticky gastric juices or lymph clearly could not perform their function properly.

Third, in addition to the condition of the tubes and their fluids, the state of the nerves was vital. Animal functions depended upon the ready, free, and painless operation of the nerves in expanding and contracting, or growing tense or relaxed, so as to communicate sensation and activate motion.[42] The optimal condition was a firm fibre tone. Cheyne was no anatomist, experimentalist, or microscopist, and did not advance a detailed micro-physiology of the nervous fibres. He did not particularly envisage them as hollow pipes through which fluids coursed to conduct messages through the body; nor did he postulate them mainly as electrical conductors. Rather he frequently drew upon the model of the well-tuned musical string, which, when struck or plucked, would vibrate with a proper pitch and so convey the right signal. Indeed, he envisaged the intellect ensconced in the brain, the terminal point, of course, of all the nerves, rather 'like a *Musician* in a finely fram'd and well-tun'd Organ-Case', in which 'these Nerves are like *Keys*, which, being struck on or touch'd, convey the Sound and Harmony to this sentient Principle, or *Musician*.'[43] Another of Cheyne's favourite analogies for the economy of the nerves was the 'spring' in healthy human hair: the nerves were fine threads or filaments; when healthy, they possessed a proper degree of elasticity or 'bounce'; if out of condition, they grew brittle.

It was the office of the nerves to convey sensation and motion throughout the body, communicating between the extremities, the intermediary intestinal organs, and the brain. If the nerves lost their tensileness, tone, or spring, growing flaccid or 'weak', the result was a breakdown in body operation, accompanied by physical pain and consequent supersensitive mental distress (far from being anaesthetized, weak nerves were extremely painful). Clogged tubes, viscid

fluids, and lax fibres would cumulatively create a languid, sluggish body, poor disposal of bodily wastes (manifest, for instance, in dropsy), and feelings of heaviness, lethargy and gloom.

This all-round feeling of being unwell, of want of spirits, could worsen into that elastic class of disorders known as chronic disease. (Cheyne complains in passing that while medicine has paid due attention to acute disease – to fevers and the like – chronic distempers remain neglected.) Such conditions may at first appear in quite mild forms – general, non-specific feelings of malaise, popularly known by such terms as the vapours. '*The Human Machin*', he announces, is well when it has 'strong Spirits and firm Fibres', but sickens when attended by 'Weakness of *Nerves, Vapours, Melancholy*'.[44] Dry fibres contribute to ill-health, of course, producing inflammatory diseases, but moist, sticky and flabby nerves – the products of excesses at table – equally debilitate the constitution. Such weak and relaxed nerves lead to diarrhoeas, phlegm, spitting, rheums, dropsy, diabetes, scrofula, and so forth. But many other ailments besides could be ascribed to weak nerves. 'Those who Stutter, Stammer, have great Difficulty of Utterance, speak very low, lose their Voice without catching Cold, grow dumb, Deaf or Blind, without an Accident or an Acute Distemper'[45] – all such people are suffering from weak Nerves, Cheyne assures us, and, pointing towards one of the key themes of his work, 'have a great Degree of Sensibility; are quick Thinkers, feel Pleasure or Pain the most readily, and are of the most lively Imagination'.[46]

Sharp, viscid juices and weak nerves can also bring more serious consequences: gout, rheumatism, and convulsions are all the products of severer blockages and stoppages. In such cases, the intestinal organs tend to be particularly affected, and the root of the problem lies in the gut:[47]

> I never saw any Person labour under severe, obstinate, and strong *Nervous* Complaints, but I always found at last, the *Stomach, Guts, Liver, Spleen Mesentery* or some of the great and necessary Organs, or *Glands* of the lower Belly were obstructed, knotted, schirrous, or spoil'd.

Swellings of this kind often presented themselves in the form of scorbutical or scrofular conditions;[48] thus Cheyne saw glandular

distempers as fundamentally nervous; he also suspected that in hysteria and hypochondriacal cases, the liver was usually enlarged.

Numerous other rather serious ailments – nervous fevers, cholicks, gouts, asthmas, rheumatism etc.[49] – were also due to a relaxed state of the fibres. The worse the obstruction, the more serious the resulting disorder, rising to palsy, paralytic disorders,[50] and ultimately apoplexy and epilepsy.[51]

When people find themselves low-spirited, lethargic, fatigued, dulled, in physical pain and wracked by despair, Cheyne notes, recollecting, one imagines, his own case, they often resort to artificial stimulants. They try spicy and piquant dishes, to rouse their appetites and give relish to their tastes, and, above all, fly to the bottle, expecting that its 'spirit' will invigorate them. But nothing could be worse. For such measures merely exacerbate the original condition. Rich, acid food and distilled liquors further clog and corrode the tubes, producing fresh irritation in the fibres, renewed inflammation, and fiercer pain.

An effective curative regimen is possible, however, but this must proceed from systematic body management. As Cheyne never tires of pointing out, people are what they eat, and chronic malaises typically flow from reckless consuming passions. Rich foods are always harmful because they abound in mineral salts, which, being angular, hard, sharp, corrosive, or caustic, irritate and block the passages.[52] (Drawing attention to the chemical writings of Newton, Keill, Freind, Stephen Hales, and Bryan Robinson, Cheyne compares the effects of rich cooking on the stomach to the operations of bituminous and sulphurous discharges underground in detonating volcanic activity.)[53] And if individual dishes are harmful, ingrained dietary bad habits are even worse, turning in due course into compulsions and addictions, thereby becoming 'the chief efficient Cause' of further sickness. Potent draughts should be consumed under exceptional circumstances only:[54]

> Strong Liquors were never designed for common Use: They were formerly kept (here in *England*) as other Medicines are, in *Apothecaries Shops* and prescribed by *Physicians*, as they do *Diascordium* and *Venice Treacle*; to refresh the *Weary*, to strengthen the *Weak*, to give Courage to the *Faint-hearted* and raise the *Low-spirited*. And it were as just and reasonable,

> to see Men (and, if they go on, it is not impossible I may hear of it, since *Laudanum* is already taken into *Feasts* and *Entertainments*) sit down to a Dish of *Venice Treacle*, or Sir *Walter Raleigh's Confection*, with a Bottle of *Hysteric Cordial*, as to a Dish of *Crawfish Soop*, and *Ox Cheek*, or *Venison Pasty*, with a Bottle of *Hermitage*, or *Tockay*, or, which some prefer to either of them, a Bowl of PUNCH.

In all such nervous disorders, judicious use of medicines together with sensible diet should point the way to remedy. It was firstly important to thin the fluids. Quaffing water and diluent beverages, such as barley water, would be beneficial, as would taking vigorous exercise (riding was best). All forms of evacuation were called for, to rid the body of surplus bile, slime, faeces, etc., and break up thick, tough phlegm and catarrhs. Emetics and phlebotomy would both help (Cheyne was a great advocate of vomits).

But Cheyne the iatro-mechanist was also a staunch believer in the 'more free and general (but cautious) Use of the Preparations of *Mercury* and *Antimony*' as potent purgatives.[55] Being literally so heavy – yet also so easily broken up into tiny globules – mercury would force its way into tiny vessels, capillary tubes and crevices, expelling unwanted matter. Cheyne regretted that mercury had fallen under a cloud, associated in the public mind with the nostrums of the quacks (those 'unskilful, unprincipled wretches').[56] An ethical physician, of course, would administer such remedies only as part of a controlled therapeutic programme.

Also useful for performing this purgative office were sarsafras, sarsaparilla, aloes, wormwood, broom, calomel, and guaiac. Such medicines would further contribute to the second indispensable process: removing and dissolving obstructions, breaking up saline concretions, and destroying sharpness and acrimony. For this, the best medicines were ones designed to destroy salts – above all, volatiles and foetids such as assafoetida (excellent for promoting perspiration), guaicum, hartshorn, ammonia, Bath water, saffron, soap, garlic, and horseradish. In his earlier work on gout, Cheyne had already sung the praises of these drugs.

The third requisite was to 'restore tone and elastick force' to the nerves. The best way 'to crisp and wind up' the fibres was through the use of bitters, aromatics, chalybeats, wormwood, cinnamon,

and (one of Cheyne's favourites) 'bark' (quinine) as a strengthener in nervous cases.[57] Cheyne also had considerable faith in the bracing effects of Bath waters.[58]

In conjunction with physic, it was essential to pursue a sensible diet. Certain general rules applied. Vegetable foods were easier to digest than animal, and, amongst vegetables, grains were preferable to greens. Mild and sweet edibles were better than foods which were sharp, salt or sour. As to the allegation that he had ever sought to impose a meat-free, milk and seeds diet upon everybody, Cheyne emphatically denied it: 'I never once had such a dream.'[59] The all-milk diet was needed only for those suffering from *'a settled* Hectick *(from Ulcers) an* Elephantiasis *and* Leprosy, *a humorous* Asthma, *a chronical* Diabetes, *an incurable* Scrophula *and a deep* Scurvy', to say nothing of *'higher and inconquerable hysterick and hypochondriack Disorders'*,[60] and severe nervous cholic, melancholy fits, and consumption. For most people, however, a diet entirely without meat would prove too weakening.

Two features stand out in Cheyne's discussion of the causes and cures of nervous disorders. First, he characterized them as essentially corporeal in aetiology and nature: *'the Disease is as much a bodily Distemper ... as the* Small-pox *or a* Fever.' Combating anyone inclined to dismiss all such nervous conditions as mere phantoms of the mind, Cheyne thus adumbrated a comprehensive and internally consistent physiology of veins and vessels, fibres and food, which rooted nervous disorders squarely in the body.

Second, certain types of people, he insisted, were worse afflicted by nervous conditions than others.[61] 'The common Division of Mankind into *Quick Thinkers, Slow Thinkers* and *No Thinkers*', he remarked, 'is not without Foundation in Nature and true Philosophy.' Thus, 'Persons of slender and weak Nerves are generally of the first Class: the Activity, Mobility and Delicacy of their intellectual Organs make them so.' By contrast,[62]

> *the Truth is, it* [*i.e.*, affliction with nervous disorders] *seldom, and I think never happens or can happen, to any but those of the liveliest and quickest natural Parts, whose Faculties are the brightest and most spiritual, and whose Genius is most keen and penetrating, and primarily where there is the most delicate Sensation and Pain.*

When did you last see a country clodpole suffering from the vapours? The implications of these remarks will be explored in the following section.

The English malady as a disease of civilization

The key to Cheyne's patho-physiology – the claim that excess was the mother of disease – was, of course, as old if not as the hills at least as the Greeks. Cheyne's individual touch lay in integrating this proverbial platitude within a model of the animal economy which spoke of the mechanisms of tubes, nerves, and springs rather than of the humours (choler, bile and phlegm). He was thus central to that tendency in Georgian Britain to characterize a variety of chronic, non-specific, functional, and, perhaps, psycho-somatic disorders – conditions such as the '*Vapours, Spleen, Flatus, Nervous, Hysterical,* and *Hypochondriacal* Distempers' – as 'nervous', a tendency begun by Thomas Willis's 'neurologie'[63] and systematized by the later Edinburgh school of Whytt, Gregory, and the Monros.[64]

Cheyne, however, went further and, with a bold flight of fancy, gave his own particular label to that nest of lifestyle-related distempers which he laid bare: 'The English Malady'.[65] It was not unprecedented, of course, to denominate diseases as the property of particular nations. Britons had long been accustomed to styling syphilis the 'French disease',[66] just as the French dubbed it the Spanish disease, and Spaniards called it the Neapolitan. But, as this example suggests, disease labelling of this kind typically descended into xenophobic mud-slinging. What was daring about Cheyne's master-stroke was the element of *self-labelling* (though, of course, as a Scot, he may have been amusing himself at the expense of Sassenachs), and the consequent implication that, unlike the French pox, the 'English Malady' was not a disorder of which sufferers need unequivocally be ashamed.

To speak of a disorder – or rather a syndrome – as English, was to imply that it stemmed not from purely natural factors – from atmospheric 'infections', seeds of disease, or whatever – but from the distinctive historical, social and cultural configurations of the English way of life. Abandoning the 'simplicity of uncorrupted *Nature*', England (so Cheyne saw it) was fast becoming one of

the richest, most highly civilized, quickest developing nations in Europe. But success in socio-economic achievement – opulence, sophistication, intellectual *éclat*, a glittering, competitive *beau monde* – sapped the nation's health. High living in High Society took its toll in lowness of spirits, indeed, in the gamut of nervous disorders.[67]

In a further sense, such maladies could not be 'natural'. Disease was the mother of 'Misery, Pain and Torture'; but such suffering could not have been part of God's original design.[68] Hence 'none but Men themselves' could have brought about this plethora of nervous disorders.[69] How then had the empire of disease arisen? Cheyne tackled the paradox of why the progress of civilization also proved the progress of sickness, by offering a bird's-eye history of the human race as (in health terms at least) a decline and fall from rude strength to sickliness.[70] 'When Mankind was simple, plain, honest, and frugal, there were few or no diseases', he insisted, for '*Temperance, Exercise, Hunting, Labour*, and *Industry* kept the Juicies sweet, and the Solids brac'd.'[71] This was, of course, a commonplace endlessly reiterated by moralists decrying 'corruption' from Hesiod and Plutarch through to Enlightenment celebrants of the noble savage – most famously, Rousseau, a generation after Cheyne. No originality was claimed by Cheyne for his insight:[72]

> whoever is acquainted with the *History* of the *Origin of Nations*, and the Manner in which they liv'd, preserv'd themselves in Health, and got rid of their Diseases, while they liv'd in their Simplicity, and had not yet grown luxurious, rich and wanton, or had frequent Commerce with other Nations, and communicated with them in their *Luxury* and *Arts*, will be pretty well satisfy'd of this Truth.

Classical Antiquity itself enshrined the paradox of civilization. On the one hand, the Greeks and Romans deserved praise for having cultivated gymnastics and other healthy exercises to keep the blood and juices flowing. Yet they had needed to do this, precisely because their own urban way of living, their life of the mind, was so much more effete than that of their hardy predecessors. And here, Cheyne cleverly stood upon its head the customary praise of the Egyptians and Greeks as the fathers of medicine. Their precursors

had not been more ignorant, but rather less corrupt. Primitive people had been so healthy as to have had no need of medicine. The Greeks had been driven to invent medicine precisely because they were the first to have brought diseases down upon themselves. Civilization was the cradle of disease:[73]

> The *Egyptians*, as they seem to have been the first who cultivated the Arts of Ingenuity and Politeness, so they seem likewise to have been the first who brought *Physick* to any tolerable Degree of Perfection. The ancient *Greeks*, while they lived in their Simplicity and Virtue were Healthy, Strong and Valiant: But afterwards, in Proportion as they advanced in Learning, and the Knowledge of the Sciences, and distinguished themselves from other Nations by their Politeness and Refinement they sunk into *Effeminacy*, *Luxury*, and *Diseases*, and began to study *Physick*, to remedy those Evils which their Luxury and Laziness had brought upon them.

Thereafter further enrichments of material life down the centuries had merely created further health risks. The expansion of Europe through the opening up of the Old and New Worlds, Cheyne argued, had endangered a maritime nation such as Britain, intent upon plundering the globe for ever more exotic trophies for the table – sauces, exotic spices, French cuisine, eastern pickles.[74] The result was an overripe civilization. According to Cheyne, things had changed:[75]

> Since our Wealth has increas'd, and our Navigation has been extended, we have ransack'd all the Parts of the *Globe* to bring together its whole Stock of Materials for *Riot*, *Luxury*, and to provoke *Excess*. ... Invention is rack'd, to furnish the Materials of our Food the most Delicate and Savoury possible.

The consequences were obvious.

Thus Cheyne explicated the 'English malady' in terms of a historical sociology which showed how civilization begat satiety, which in turn begat sickness. On the grid leading from rudeness to refinement, rudeness meant rude health, refinement meant delicacy. But Cheyne also invoked a further grid, that of the social hierarchy. Rustics and manual workers – his 'No thinkers' – were, in respect of health, the contemporary equivalents of primitive savages. Their

natural endowment and their occupations were jointly responsible for making them physically-fit empty-heads. '*Fools, weak* or *stupid* Persons, *heavy* and *dull Souls*, are seldom much troubled with Vapours or Lowness of Spirits.'[76] Such people enjoyed rude health, escaping the supersensibility which left others prey to a plethora of pains.

By contrast, those at the apex of the social pyramid had commonly sacrificed physique and fitness to the calls of business, pleasure, ease or fashion. Blessed, or cursed, with acute feelings and hyper-active minds, their tremulous consciousnesses were ready prey to sickness. Such highly-strung people had trapped themselves within a vicious circle. For '*Anxiety* and *Concern*'[77] over business and health led them to seek diversion in dissipation – '*Assemblies, Musick Meetings, Plays, Cards*, and *Dice*',[78] – which served only to heighten their health problems. In short, the irony (or cosmic justice) was that those enjoying the greatest social success were also marked out to suffer. 'Nervous disorders', stated Cheyne bluntly, 'are the Diseases of the Wealthy, the Voluptuous and the Lazy' – and were like to prove lethal in the absence of rectifying temperance and abstinence.[79] Indeed, 'of late Years', nervous diseases were multiplying as a result of 'Luxury and Laziness'.[80]

Cheyne's contention that there was an English disease – a disease of civilization – was not wholly new, but it formed a crisp reformulation of an idea already in the air. In the *Spectator*, Addison and Steele had been making considerable play of the notoriety the nation had acquired on the Continent for its spleen, vapours, lowness of spirits, and, indeed, its propensity for suicide. Alluding to the '*daily Encrease of wanton and uncommon Self-murderers*',[81] Cheyne admitted 'the Frequency of *Self-murders* here, in *England* especially, beyond any other Country':[82]

> For few have *Grace* and *Resignation* enough, to suffer patiently the lasting Pains of a *chronical* Distemper, or the yet more *torturing* and *crucifying Anguish* of a perpetual *Dispiritedness*; though I have observed *generally*, That all *Self-murderers* are *distracted* and distemper'd in their *intellectual* Faculties.

Such an image of the mad or melancholy English, which seems to go back at least as far as *Hamlet*, was frequently embroidered through

the Enlightenment (the English could not handle their much-vaunted liberty, argued foreign commentators, with more than a pinch of *Schadenfreude*). Cheyne acknowledged this diagnostic undercurrent:[83]

> The Title *I have chosen for this* Treatise, *is a* Reproach *universally thrown on this* Island *by Foreigners, and all our Neighbours on the* Continent, *by whom* nervous *Distempers,* Spleen, Vapours, and Lowness of Spirits, *are in Derision, called the ENGLISH MALADY. And I wish there were not so good grounds for this Reflection.*

But Cheyne's tone – and here he surely tried to strike a chord with the mood of his audience – was more complex than that, wherein lies the originality of his formulation. For, while deprecating the disorder, he was evidently also buttering up the nation which produced it:[84]

> *The* Moisture *of our* Air, *the Variableness of our* Weather, *(from our Situation amidst the* Ocean) *the* Rankness *and* Fertility *of our Soil, the* Richness *and* Heaviness *of our Food, the* Wealth *and* Abundance *of the Inhabitants (from their universal Trade) the* Inactivity *and* Sedentary *Occupations of the better Sort (amongst whom this* Evil *mostly rages) and the Humour of living in great, populous and consequently unhealthy Towns, have brought forth a* Class *and* Set *of Distempers, with atrocious and frightful* Symptoms, *scarce known to our Ancestors, and never rising to such fatal* Heights, *nor afflicting such* Numbers *in any other known Nation. These* nervous *Disorders being computed to make almost one* third *of the Complaints of the People of* Condition *in* England.

Obviously, thus ran Cheyne's drift, all such disease symptoms should also be read as symptomatic of something else: an economic and social success story of which the English could justly be proud. Unlike many 'civic humanists', Cheyne never sought to use the critique of over-sophistication implicit in his formulation of the 'English malady' as a stalking-horse for social or political reform.

He frequently, of course, played the medical moralist, noting how these disorders 'happen only to the *Rich*, the *Lazy*, the *Luxurious*, and the *Unactive*', whereas the 'Frugal, Industrious and

the Temperate, the Laborious, and the Active' are disease-free; hence 'these monstrous and extreme *Tortures*, are entirely the Growth of our own Madness and Folly, and the Product of our own wretched Inventions.'[85] Yet he was no political primitivist, no railing reformer, no Jacobite, no Rousseauvian *avant la lettre*. Indeed, he leapt to defend himself against critics who, he said, had contended that '*I was turn'd mere* Enthusiast, *and ... advis'd People to turn* Monks, *to run into Deserts, and to live on* Roots, Herbs *and* wild Fruits; *in fine, that I was at Bottom a mere* Leveller, and for destroying Order, Ranks *and* Property.'[86] Far from it. Cheyne asserted that he did not see the progress of civilization as an evil, but only its abuses. Indeed, he held up for emulation the lifestyle of the '*middling Rank*', whose activities and diet were best suited to the climate and conditions of England.[87] Nor did he accept that diseases of civilization were *inevitable*: sensible regime would prevent or diminish them. Thus Cheyne hoped to civilize aristocratic consumption habits, to become the Chesterfield of the table. The poor would be healthy through work; the rich would work at being healthy.[88]

This points to a further important twist to Cheyne's tale. For he was not the originator of the idea of a uniquely English malady. Such had been a fairly common notion in the years after the Restoration. Above all, Gideon Harvey, that fascinating, cavilling, unconventional late Stuart practitioner who straddles orthodox and quack medicine, had spoken almost in those very terms. But what he had identified as the 'English' malady was consumption, and what he labelled the 'London' disease was scurvy.[89]

Both of these for Harvey were disorders of wasting and progressive weakness.[90] Harvey's term 'scurvy' certainly included what we know as the classic mariners' disease, a malady marked by weakness, swollen gums, loosened teeth, stinking breath, inability to swallow, a tendency to bleed, skin disorders, including purple blotches, and so forth. But he also intended something wider: a *pot pourri* of symptoms involving general malaise, weight loss, wasting flesh, poor skin tone, the non-healing of ulcers and abrasions, and a general 'rottenness' of health – all of which were deemed symptomatic of a 'scurbutic constitution'.[91]

Many doctors towards the close of the seventeenth century were impressed – or rather appalled – by the prevalence of such a

congeries of symptoms. Indeed, 'scurvy' was the disease which quack doctors were perhaps most avidly claiming to cure.[92] Classic scurvy was, very probably, highly visible in London, by then, after all, the world's greatest seafaring port. It is further likely that cases of venereal disease, partially treated with mercury, were showing up as scorbutical – just as consumption (tuberculosis) and other 'scrofulous' conditions were almost certainly growing more common amongst the metropolitan poor, showing symptoms would have been associated with scurvy. Cheyne himself acknowledged the prevalence of such glandular conditions, noting 'that no deep and eminent Degree of nervous Disorders happens to young Persons, but from a manifest or latent scrophulous or scorbutick Taint'.[93]

What kind of symbolic representations would have been conjured up if 'consumption', 'scurvy' or 'scrofula' had become embossed upon the nation's imagination as the 'English malady'?[94] They could hardly have been flattering. For these were diseases widely associated with poverty and the riff-raff, with dirt, bad air, and with wretched standards of life; they seemed to hint at venereal disorders; and they denoted nothing intriguing, nothing radiating a *frisson*.

Cheyne's coup, by contrast, lay in reorienting the notion of an English malady to a sociology of success, abundance, and (over)-consumption; to a physiological site – the nerves – which, being internal and hidden from the eye, sidestepped the physically disgusting features and the shameful implications of scorbutic, glandular or venereal disease; and to clusters of symptoms – the state of the spirits – which were intrinsically fascinating to the sufferers themselves. *The English Malady*, in Cheyne's astute formulation, became a socially acceptable disorder – even (remember Johnson's warning to Boswell) one that was socially *eligible*. A possible parallel might be the up-market status of neurosis ever since Freud.

Mental disorder

Cheyne never suggested that diseases which were nervous were therefore trivial. Quite the opposite:[95]

> of all the Miseries that afflict Human Life, and relate principally to the Body, in this Valley of Tears, I think, *Nervous* Disorders, in their extream and last Degrees, are the most deplorable, and, beyond all comparison, the worst.

Nervous complaints were not just distempers, but 'Miseries'. Sufferers would be crucified by 'a constant, internal Anxiety', undergoing the experiences of 'sinking, suffocating, and strangling'. Indeed, such disorders were the least bearable of all, for regular physical maladies could at least be endured by dint of resolution, but once one's equanimity had given way, what resources were left for coping with pain? 'The Spirit of a Man can bear his Infirmities, but a wounded Spirit who can bear? said a Prophet', so runs the opening sentence of his first chapter.[96] 'Fellow-Sufferers' should take heed, Cheyne admonished, wise through the 'Experience I have so dearly bought'.[97]

Cheyne thus demarcated a body of diseases of civilization as particularly excruciating. But did he actually think of those distempers comprising the English malady as *mental* diseases?

He certainly had no doubts about isolating the mental and intellectual facets of modern life which characteristically triggered such nervous conditions:[98]

> Now since this present Age has made Efforts to go beyond former Times, in all the Arts of *Ingenuity*, *Invention*, *Study*, *Learning*, and all the contemplative and sedentary Professions (I speak only here of our own Nation, our own Times, and of the better Sort, whose chief Employments and Studies these are) the Organs of these Faculties being thereby worn and spoil'd, must affect and deaden the whole *System*, and lay a Foundation for the Diseases of Lowness and Weakness.

Intellectual stress and emotional fatigue thus weakened the nerves – not least because the nerves, stomach, and brain were so intimately braided.[99] Cheyne rang the changes on the old idea – recently restated by Dryden – of genius being akin to madness, by noting that '*Great Wits* are generally great *Epicures*, at least, Men of *Taste*'.[100] If intellectual invention hinged upon gastronomic stimulus, no wonder the nerves became damaged, or even deranged.

Moreover, being chronic and systemic, nervous disorders

necessarily gave rise to enduring agonies which were '*dispiriting* and painful'. Physical and mental malaise thereby proved mutually reinforcing. Nervous obstructions would cause pain, which the heated imagination would in turn amplify and further somatize, producing such new symptoms as constrictions of the throat, palpitations, choking, flatus, etc.; these would then provide fresh grist for the anxious mind. The experiences of ceaseless pain meant that, for many, 'Life becomes an useless Burthen'.[101]

Cheyne was sensitive to what we might call psychological symptoms, analysing them at length. In many of the case-histories forming the final section of his book, he drew attention to the traumas of patients suffering from misery, depression, *taedium vitae*, aversion to activity, feelings of horror, trepidation, and so forth, as well as detailing such physical disorders as convulsions, paralysis, etc.[102] One woman experienced a 'hysterick lowness'; another had 'frequent hysterick fits';[103] others suffered from 'fix'd Melancholy, Terror and Dread';[104] a further was 'weary of life'.[105] One wretched patient presented such a florid oscillation of moods and behaviour that 'ignorant people thought it witchcraft and inchantment'.[106]

Yet he was emphatic that the root of all these conditions lay, ontologically, within the body itself. As is perhaps indicated by the sub-title of his late work, the *Natural Method of Cureing the Diseases of the Body, and the Disorders of the Mind Depending on the Body*, Cheyne was not disposed to the view that psychological diseases independently existed in their own right; agonies of mind were expressions, rather, of more basic physical sickness. There was no disturbance of consciousness without a prior somatic disorder. To be precise, a continuum of such unusual and uncontrolled behavioural manifestations existed, ranging from everyday 'Yawning and Stretching up to a mortal Fit of an Apoplexy', all of which were due to 'a Relaxation and the Want of a sufficient Force and Elasticity in the Solids in general and the *Nerves* in particular'.[107]

Thus the 'Proteus-like distemper'[108] covered in Chapter Eight, '*Of the Spleen, Vapours, Lowness of Spirits, Hysterical or Hypochondriacal Disorders*'[109] showed itself symptomatically in a state of mind (lowness and heaviness of spirits) as well as in corporeal abnormalities (wind, gripings, pain in the stomach, bloatedness, cold sweats, headaches, yawning, stretching lethargy, watching,

etc.). But ultimately it arose from weaknesses of the nerves, and 'glewy juices', and was best remedied by somatic means – lively circulation, free perspiration, and regular secretions.[110] Likewise, the 'vapours' were a syndrome stemming from sharp, viscid, acid juices.[111]

The more serious manifestations of nervous disorders – those involving erratic fits, paroxysms, and convulsions, and sometimes accompanied by incoherence of speech and raving – were mainly consequential upon excessive acrimony and irritation in the body; they often followed special physical strains, such as the onset of puberty, or puerperal fever. As such, they needed more active medication, including generous dosing with opiates.[112]

Still more deranging were disorders such as 'deep and fixed *Melancholy, wandering and delusory Images* on the *Brain,* and *Instability* and *Unsettledness*', commonly attended with horror, despair, vertigo, giddiness, joy, leaping, dancing, hypochondriacal and hysterical fits, fainting, etc.[113] All were typically provoked by serious obstructions in the vessels, and could readily lead to paralysis, apoplexy, epilepsy, or even lunacy proper. Cheyne notes, however, that it would be inappropriate for him to devote space to lunacy as such, for:[114]

> designing this principally for common intelligent Readers, and those who suffer under *Nervous* Distempers, tho' not regularly bred to the Practice of *Physick:* and people under those mentioned Distempers being incapable of Reading ... and these Disorders being the Province of particular *Physicians,* or those appointed by the Publick for that Purpose, I shall here put a *Period* to this Part of the Treatise.

Nevertheless, in cases of lunacy, 'the Methods here laid down' for handling diseases such as epilepsy 'are sufficient, and the most effectual for these Distempers'. Above all, he recommended an ultra-spare diet, usually milk alone. Cheyne gives no indication of believing that the spectrum of conditions, ranging from the vapours to lunacy proper, were psychogenic, or that it was the job of medicine to devise something akin to what would later be called 'moral therapy' (psychological management or mental medicine) to treat them.[115]

In short, the 'English malady' was not a primary affliction of the

understanding, feelings or soul. This should not surprise us. For one thing, within the iatro-mechanistic tradition which he extolled, it was paradigmatic that medical events were to be sufficiently explained in terms of body mechanisms. Mental symptoms were, of course, real, but they were essentially responses to somatic occurrences (rather as the sound of ringing was real, but was the consequence of a bell being struck by a clapper). For Cheyne this was simple common sense:[116] 'the Works of *Imagination* and *Memory*, of *Study*, *Thinking*, and *Reflecting* ... must necessarily require bodily Organs.' Hence, he suggests, you can no more require men to be cheery who have infirm bodies than expect them to 'fly without Wings, or walk without Legs'.[117] Nicholas Robinson, a physician who was Cheyne's contemporary and no less ardent a Newtonian, put it in a nutshell: 'Every Change of the Mind, therefore, indicates a Change in the bodily Organs.'[118] In his programmatical medical materialism, Cheyne was a child of his time.

If science required that disease needed to be mapped onto the body in order to be intelligible, Cheyne's religious faith reaffirmed this point, from its own distinct, but complementary, perspective. In the Newtonian fashion, Cheyne adopted a dualistic ontology of matter and spirit, which elevated the immortal soul as an immaterial entity soaring free of the body. By consequence, Cheyne would doubtless have felt scandalized by the suggestion that, in the event of bouts of spleen, hysteria, or melancholy, the peculiar fits and fancies of the mind signalled a sickness of the divine soul: far safer to blame such troubles upon coagulated fluids.

Of course, it was precisely from that kind of terrifying possibility – the pathology of the soul, so destructive of a Christian's prospects of life eternal – that Anglican thinkers of Cheyne's generation were seeking to find intellectually cogent escape routes. Early Stuart thinkers such as Robert Burton and Richard Napier believed that mental derangement was commonly an infection of the soul – indeed, a manifestation of diabolical possession.[119] But, after the Restoration, members of the elightened elite, in whose lineage Cheyne would doubtless have set himself, no longer wished to have any truck with such views, which they condemned as theologically benighted (Satan did not possess such captivating powers), and, perhaps worse, as 'enthusiastic' in their socio-political tendency (we

have already seen Cheyne decrying 'levelling').[120] Thus medicine and piety jointly steered Cheyne away from the idea that disturbances of thought and emotions could be autonomous. It is noteworthy that he nowhere takes up Locke's hypothesis that mental disorder may be seen essentially as a fault of the understanding itself, due to the (mis)association of ideas. Philosophically, Cheyne was a Platonist, not a Lockean. Wounded spirits were for doctors to treat or clergymen to console; he did not in the slightest anticipate the emergence of the psychiatrist.[121]

Cheyne was thus not disposed to think of primary mental disorder. Moreover, his *obiter dicta* imply that his patients, or their families, would have been equally resistant to diagnoses in such terms, because lunacy and insanity carried such appalling stigmas. It taxed diplomacy, he stresses, to find the right softening phrases when handling conditions of that type:[122]

> nervous *Distempers especially, are under some Kind of* Disgrace *and* Imputation, *in the Opinion of the* Vulgar *and* Unlearned; *they pass among the Multitude, for a lower Degree of* Lunacy, *and the first Step towards a* distemper'd Brain; *and the best Construction is* Whim, Ill-Humour, Peevishness *or* Particularity; *and in the* Sex, Daintiness, Fantasticalness, *or* Coquetry.

The tensions which such diagnostic ambivalences created challenged bedside tact to the limits:[123]

> Often when I have been consulted in a Case, before I was acquainted with the Character and Temper of the Patient, and found it to be what is commonly call'd Nervous, I have been in the utmost Difficulty, when desir'd to define or name the Distemper, for fear of affronting them or fixing a Reproach on a Family or person.

Cheyne himself was in no doubt that such a nervous condition 'is as much a bodily Distemper (as I have demonstrated) as the Smallpox or a Fever'.[124] Hence nervous diseases with mental manifestations required the same sorts of physic as other disorders. Amongst his favourite remedies were gentle vomits,[125] to purge phlegm and open obstructions; horseradish, ipecacuanha, rhubarb, and other purgatives; and the general attempt to rouse perspiration and

circulation. Though mania itself needed lowering treatments, it was good strategy in those nervous disorders attended with deadness or numbness, spasms and cramps, to attempt to stimulate with astringent medicines.

Cheyne's approach to mental anguish and disordered emotions thus appears, at first sight, rather paradoxical. Precisely because he would not countenance the notion that such disturbances of the self as lowness of spirits, the horrors, and agitation were authentic diseases of the mind – they were rather caused by defective nerves – those very disorders could ironically assume a certain legitimacy, even an aura. It might be considered a badge of distinction to be seen to be suffering from the English malady, because it was, by definition, exclusively a top people's disease, and moreover was mercifully free of disgusting visual and distasteful cultural associations: the sufferer was not diabolically damned, nor was he likely to turn dangerous; nor was the English malady contagious. In all those senses, it proved a tailor-made 'fashionable disease', just what the doctor ordered.[126]

It might be tempting to suppose that the 'English malady' was merely Cheyne's otiose new name for classical 'melancholy',[127] a condition which, ever since Antiquity, had always been an alluring and fashionable, and associated with literary creativity and artistic genius. But more was involved than a mere semantic shift: Cheyne worked a reconceptualization as well. For the classic melancholic had traditionally been an outsider, a marginal man, a loner: a figure like Milton's *il penseroso* moody, malcontent, self-destructive, perhaps dangerous to society.[128] Cheyne, by contrast, transformed the troubled soul into one whose cross lay in being too gregarious, too ready to assimilate himself into the ever-demanding sociability of an age of politeness and civility. The Georgian hysteric or vaporish lady *à la Cheyne* did not forfeit social popularity. Nervous disorders thereby offered a particularly attractive version of the sick role, flinging the doors wide open to the grand century of hypochondria.[129]

Cheyne's 'case'[130]

It is unnecessary here to retrace Cheyne's life, pointing out every bout and turn upon which he records his own nervous symptoms;

there is no need to labour the obvious: that he, perhaps like Freud, saw himself as a *locus classicus* of the disorder he depicted, as also of the efficacy of the cures he touted. He often presents himself as a '*Valetudinarian*' writing for his 'fellow-suffering *Valetudinarians*'.[131] Lester King has accused Cheyne of being a dogmatic exponent of rationalist medical theorizing, and neglecting experience; but Cheyne might have riposted by pointing to the fact that his book contains lengthy case histories of eighteen patients, to say nothing of a forty-five page medical autobiography. 'I have consulted', he boasted, 'nothing but my own Experience and Observation on my own crazy Carcase, and the Infirmities of others I have treated.'[132]

In looking back on his life (*'la maladie, c'est moi'*, he might have said), Cheyne does not present himself as a tormented soul, in the manner of such typical Puritan spiritual autobiographers as Bunyan and Baxter.[133] But he is candid about the horrors, traumas, and torments he had undergone, while in the throes of physical dissolution and, as he thought, facing imminent death. Even in its early stages, he often suffered 'Giddiness, Lowness, Anxiety, Terror', he tells us; he would later be seized 'with a vertiginous Paroxysm, so extremely frightful and terrible, as to approach near to a Fit of the Apoplexy, and I was forced in it to lay hold on the Posts of my Bed, for fear of tumbling out'. Finally 'I went about like a Malefactor condemn'd'. Later still, his 'complaints, common to Hyppish people, made Life a Burden to myself, and a Pain to my friends.' For long his lot was 'perpetual Sickness, *Reaching, Lowness, Watchfulness, Eructation,* and Melancholy'.[134]

Many previous writers upon melancholy – Burton and Timothie Rogers leap to mind – [135] had themselves been sufferers. Such authors appear to have thought that analyzing and communicating their tribulations would themselves prove therapeutic. Cheyne gives no indication of subscribing to this kind of 'writing cure'. Rather, religious meditations afforded him fortitude, and medicines strengthened his body (for instance, taking 'aloetick pills which always gave me great present Relief, in my Stomach, and consequently in my spirits').[136] Perhaps because of his temperament, perhaps because of the *moeurs* of his circle, perhaps because of his identity as authority-figure, he was not expansively introspective. Though his legitimation of the English malady may, ironically, have encouraged the self-indulgent confessional egoism of James Boswell and his

ilk,[137] Cheyne himself deplored such vanity. 'I am heartily ashamed, and humbly beg Pardon of my polite and delicate readers (if any should deign to look into this low Tattle, contrary to my Intention)', he confessed, excusing his autobiographical excursus:[138]

> I know how indecent and shocking Egotism is, and for an Author to make himself the Subject of his Words or Works, especially in so tedious and circumstantiated a *Detail:* But so various and contradictory have been the reports of, and the sneers on my *Regimen, Case* and *Sentiments,* that I thought thus much was due the Truth, and necessary for my own Vindication; and perhaps it may not be quite useless to some *low desponding valetudinary, over-grown Person,* whose Case may have some Resemblance to mine.

He assures us that he has '*pursu'd in my own* Case *the* same Rules *I have given to others, and have at present,* I thank God, *inward* Peace, Health *and* Freedom of Spirits'.[139]

Legacy

Cheyne's life was a long, arduous, but ultimately successful struggle against obesity-related illness. He suspected his tendency to fatness was inherited: we may speculate upon deeper psychological causes.[140] His writings, however, treat his syndrome as a type case of those nervous disorders that he identified as symptomatic of the success society – indeed, the *excess* society. In other words, *The English Malady's* originality lay in setting intemperance within a socio-historico-cultural overview, somatizing a familiar socio-moral critique of luxury within an iatro-mechanics of nervous disorders, in such a way as to normalize depressive disorders: sufferers, Cheyne insisted, deserved sympathy not scathing satire. Many latter-day Cheynes, such as Sayer Walker and William Rowley, continued to pump out the same message, deploring the degeneracy of modern times, while attempting to support individual victims of the disorders of supersensibility.[141] As Dr Thomas Beddoes suggested at the close of the eighteenth century, with growing affluence, consumerism and the birth of the

Romantic spirit, nervous disorders were growing far worse.[142] Eventually Thomas Trotter could note that:[143]

> at the beginning of the nineteenth century, we do not hesitate to affirm that *nervous disorders* ... may be justly reckoned two thirds of the whole, with which civilized society is afflicted.

Why this deterioration? One crucial change had occurred since Cheyne's day. Disease, like fashion, had descended down the social order: 'we shall find, that nervous ailments are no longer confined to the better ranks in life, but rapidly extending to the poorer classes.'[144]

In particular, it was noted, such disorders had become the bane of women. In this respect, Cheyne's writings are fascinating but ambivalent. He did not see nervous disorders as rigidly gender-specific: as his case-studies show, men suffered no less than women. Yet nervous disorders were indeed associated with the fair sex, in that they were diseases of *effeminacy* – though of effeminate men as well as of women. Healthy nerves and muscles had masculine attributes: they were strong, hard, resilient; the weak nerves which were such danger sources were, by contrast, soft, languid, passive, or, in other words, feminine. As polite culture increasingly fabricated the image of the fashionable lady as frail, yielding and delicate, it is no wonder that nervous disorders such as the vapours and hysteria became increasingly their prerogative.[145]

Cheyne's formulations offered a bold way of reconceptualizing what we might call functional disorders. For one thing, despite his own religious leanings, his understanding of such conditions was utterly secular. In contrast to most seventeenth-century authors, for Cheyne, mental maladies were not due to praeternatural forces, emanating from Above or Below. Being natural, they were open to scientific investigation: we must avoid resolving 'every thing immediately into *Miracle, Witchcraft, Enchantment,* or *Omnipotence*', Cheyne insisted,[146] explaining in his Preface, '*I hope I have explain'd the Nature and Causes of Nervous Distempers (which have hitherto been reckon'd* Witchcraft, Enchantment, Sorcery, *and* Possession, *and have been the constant Resource of Ignorance.*'[147] For another, Cheyne steered clear of purely individual psychopathology, and instead posed and probed broader questions of

civilization and its discontents. By insisting that the key to the troubled spirit lay in sociopathology, Cheyne established the agenda for what would eventually become psychiatric epidemiology.[148]

Notes

1. G. Cheyne, *The English Malady: or, A Treatise of Nervous Diseases of all Kinds. With the Author's Own Case* (London: G. Strahan, 1733).
2. Quoted in Roy Porter and Dorothy Porter, *In Sickness and in Health. The British Experience, 1650–1850* (London: Fourth Estate, 1988), p. 38.
3. G. Cheyne, *An Essay of Health and Long Life* (London: George Strahan, 1724).
4. Cheyne was, for example, attacked in print by Edward Strother in *An Essay on Sickness and Health in which Dr Cheyne's Mistaken Opinions in his late Essay are ... taken Notice of* (London, 1725).
5. *Professional Anecdotes or Ana of Medical Literature*, 3 vols (London: Knight and Lacey, 1825), I, pp. 153–5.
6. ibid.
7. Quoted in D. A. Ponsonby, *Call a Dog Hervey* (London: Hutchinson, 1949), p. 48.
8. ibid.
9. On this see C. A. Moore, 'The English Malady', in *Backgrounds of English Literature 1700–1760* (Minneapolis: University of Minnesota Press, 1953), pp. 179–235; O. Doughty, 'The English Malady of the Eighteenth Century', *The Review of English Studies* 2 (1926): 257–69; J. F. Sena, 'The English Malady: The Idea of Melancholy from 1700 to 1760' (Princeton University PhD Thesis, 1967). For general contemporary praise of Cheyne, see the poem printed in the *Gentleman's Magazine* 3 (1733): 205.
10. P. Bourdieu, *Distinction. A Social Critique of the Judgement of Taste* (Cambridge, Mass.: Harvard University Press, 1984).
11. R. W. Chapman (ed.), *The Letters of Samuel Johnson*, 3 vols (Oxford: Clarendon Press, 1984), II, p. 245; cf. M. Bailey (ed.), *Boswell's Column* (London: William Kimber, 1951).
12. For such advice in general see Roy Porter and Dorothy Porter, *In Sickness and in Health. The British Experience, 1650–1850* (London: Fourth Estate, 1988), ch. ii.
13. Cheyne, *Essay of Health and Long Life*, p. 182; and for context see Dorothy Porter and Roy Porter, *Patient's Progress. Doctors and*

Doctoring in Eighteenth-Century England (Cambridge: Polity Press, 1989), p. 133.

14. Cheyne, *Essay of Health and Long Life*, p. 182.
15. ibid., p. 2.
16. ibid.
17. ibid.
18. ibid.
19. Compare Johanna Geyer-Kordesch, 'Cultural Habits of Illness: The Enlightened and the Pious in Eighteenth-Century Germany', in Roy Porter (ed.), *Patients and Practitioners* (Cambridge: Cambridge University Press, 1985), pp. 177–204.
20. The following account of Cheyne's life derives chiefly from: W. A. Greenhill, *Life of George Cheyne, M.D., with Extracts from his Works and Correspondence* (Oxford: 1846); T. McCrae, 'George Cheyne, an old London and Bath Physician (1671–1743)', *Johns Hopkins Hospital Bulletin* 15 (1904): 84–94; W. R. Riddell, 'Dr George Cheyne and the "English Malady"', *Annals of Medical History* 4 (1922): 404–310; R. S. Siddall, 'George Cheyne MD, Eighteenth Century Clinician and Medical Author', *Annals of Medical History* 4 (1942): 95–109; H. R. Viets, 'George Cheyne, 1673–1743' (Fielding H. Garrison Lecture), *Bulletin of the History of Medicine* 23 (1949): 435–452.
21. G. Cheyne, *Fluxionum Methodus Inversa; sive Quantitatum Fluentium Leges Generaliores. Ad Celeberrimum Virum, Archibaldum Pitcarnium, Medicum Edinburgensem* (Londoni: J. Matthews, R. Smith, 1703); R. Schofield, *Mechanism and Materialism: British Natural Philosophy in an Age of Reason* (Princeton, 1970), p. 59.
22. G. Bowles, 'Physical, Human and Divine Attraction in the Life and Thought of George Cheyne', *Annals of Science*, XXXXI (1974): 473–488; H. Metzger, *Attraction Universelle et Religion Naturelle chez quelques Commentateurs Anglais de Newton* (Paris, 1938), pp. 139–153; A. Guerrini, 'Isaac Newton, George Cheyne, and the "Principia Medicinae"', in Andrew Wear and Roger French (eds), *The Medical Revolution of the Seventeenth Century* (Cambridge: Cambridge University Press, 1989). Dr Guerrini is currently writing a life of Cheyne.
23. For this and the following quotations see 'The Case of the Author' in G. Cheyne, *The English Malady*, pp. 325–70.
24. ibid., p. 326.
25. ibid., p. 326.
26. ibid., p. 328.
27. ibid., p. 330.
28. ibid., p. 335.

29. ibid., p. 342.
30. ibid., p. 347.
31. G. Cheyne, *Observations Concerning the Nature and Due Method of Treating the Gout ... together with an Account of the Nature and Qualities of the Bath Waters* (London: G. Strahan, 1720).
32. G. Cheyne, *An Essay on Regimen. Together with Five Discourses, Medical, Moral, and Philosophical: Serving to Illustrate the Principles and Theory of Philosophical Medicine, and Point Out some of its Moral Consequences* (London: E. Rivington, 1740).
33. G. Cheyne, *The Natural Method of Cureing the Diseases of the Body, and the Disorders of the Mind depending on the Body* (London: Geo. Strahan, J. & P. Knapton, 1742).
34. C. F. Mullett (ed.), *The Letters of Dr George Cheyne to the Countess of Huntingdon* (San Marino, 1940); C. F. Mullett (ed.), *The Letters of Doctor George Cheyne to Samuel Richardson (1733–1743)* (Columbia: University of Missouri, 1943).
35. Far the best analysis of Cheyne's religious faith is G. S. Rousseau, 'Mysticism and Millennialism: "Immortal Dr Cheyne"', in R. H. Popkin (ed.), *Millenarianism and Messianism in English Literature and Thought 1650–1800* (Leiden, E. J. Brill, 1988), pp. 81–126. Rousseau argues that Cheyne was a chiliast; the evidence for this is not, however, clear-cut, though see Cheyne's discussion in his *Essay on Regimen*, p. 119f. It is worth stressing that *The English Malady* is, perhaps, Cheyne's most secular book. Other works, for instance the *Natural Method of Cureing*, give much greater prominence to the vision of man as trapped in a mundane prison of clay.
36. George Sherburn (ed.), *The Correspondence of Alexander Pope*, 5 vols (Oxford: Oxford University Press, 1956), IV, p. 208.
37. Lester S. King, 'George Cheyne: Mirror of Eighteenth-Century Medicine', *Bulletin of the History of Medicine*, 48 (1974): 517–539.
38. Cheyne, *English Malady*, p. 85.
39. ibid., p. 89.
40. ibid., p. 4.
41. ibid., p. 98.
42. ibid., p. 101.
43. ibid., p. 5.
44. ibid., p. 1.
45. ibid., p. 104.
46. ibid., p. 105.
47. ibid., p. 184.
48. ibid., p. 184.
49. ibid., p. 226.

50. ibid., p. 238.
51. ibid., p. 245.
52. Cheyne, *English Malady*, p. 41. For explanatory background see B. S. Turner, 'The Government of the Body: Medical Regimens and the Rationalization of Diet', *British Journal of Sociology* 33 (1982): 254–69; B. S. Turner, 'The Discourse of Diet', *Theory, Culture and Society*, 1 (1982): 23–32; and, more broadly, D. J. Oddy, *The Making of the Modern British Diet* (London: Croom Helm, 1976); D. J. Oddy, *Diet and Health in Modern Britain* (London: Croom Helm, 1985); P. Pullar, *Consuming Passions: Being an Historic Inquiry into Certain English Appetites* (Boston, Mass., 1970).
53. Cheyne, *English Malady*, p. 43.
54. Cheyne, *Essay of Health and Long Life*, p. 61. See also the Introduction by Roy Porter to Thomas Trotter, *An Essay, Medical Philosophical and Chemical on Drunkenness and its Effects on the Human Body* (Routledge: London, 1988; first edition, 1804).
55. Cheyne, *English Malady*, p. 131.
56. ibid., p. 131.
57. ibid., p. 145.
58. ibid., p. 147.
59. ibid., p. 165.
60. ibid., p. vii.
61. ibid., p. 182.
62. ibid., p. 182.
63. Robert G. Frank, Jr, 'Thomas Willis and his Circle: Brain and Mind in Seventeenth Century Medicine', in G. S. Rousseau (ed.), *Mind and Body in Enlightenment Thought* (Los Angeles: University of California Press, 1990); K. Dewhurst, *Willis's Oxford Casebook (1650–52)* (Oxford, Sandford Publications, 1981); see also K. Dewhirst, *Thomas Willis as a Physician* (Los Angeles, University of California, 1964); Hansruedi Isler, *Thomas Willis, 1621–1685, Doctor and Scientist* (New York: Hafner, 1968); J. Spillane, *The Doctrine of the Nerves* (London: Oxford University Press, 1981).
64. Cheyne, *English Malady*, p. 60; *cf.* J. Spillane, *The Doctrine of the Nerves* (London: Oxford University Press, 1981); C. J. Lawrence, 'The Nervous System and Society in the Scottish Enlightenment' in B. Barnes and S. Shapin (eds), *Natural Order: Historical Studies of Scientific Culture* (London: Sage Publications, 1979), pp. 19–40; C. J. Lawrence, 'Medicine as Culture: Edinburgh and the Scottish Enlightenment' (University of London PhD Thesis, 1984); R. French, *Robert Whytt, the Soul and Medicine* (London: Wellcome Institute for the History of Medicine, 1969).

65. cf. note 9.
66. W. F. Bynum, 'Treating the Wages of Sin: Venereal Disease and Specialism in Eighteenth-Century Britain', in W. F. Bynum and R. Porter (eds), *Medical Fringe and Medical Orthodoxy, 1750–1850* (London: Croom Helm, 1987), pp. 5–28.
67. R. Porter, 'The Rage of Party: A Glorious Revolution in English Psychiatry?', *Medical History* 29 (1983): 35–50; and R. Porter, *Mind Forg'd Manacles* (London: Athlone Press, 1987), ch. 2.
68. Cheyne, *English Malady*, p. 56.
69. Cheyne, *English Malady*, pp. 16, 26. More broadly, see B. Inglis, *Diseases of Civilization* (London: Hodder and Stoughton, 1981).
70. Cheyne, *English Malady*, p. 174.
71. ibid.
72. ibid., p. 174.
73. ibid., p. 56.
74. Cheyne, *English Malady*, p. 51, *cf.* G. S. Rousseau and Roy Porter (eds), *Exoticism in the Enlightenment* (Manchester: Manchester University Press, 1989).
75. ibid., p. 49.
76. ibid., p. 52.
77. ibid., p. 181.
78. ibid., p. 52.
79. ibid., p. 158.
80. ibid., p. 48.
81. Cheyne, *English Malady*, pp. iii, 14; see also S. E. Sprott, *The English Debate on Suicide from Donne to Hume* (London: Open Court Publishing Co., 1961); Michael MacDonald, 'The Inner Side of Wisdom: Suicide in Early Modern England', *Psychological Medicine* 7 (1977): 565–83; Michael MacDonald, 'The Secularization of Suicide in England 1600–1800', *Past and Present* 111 (1986): 50–100; Michael MacDonald, 'Madness, Suicide, and the Computer', in Roy Porter and Andrew Wear (eds), *Problems and Methods in the History of Medicine* (London: Croom Helm, 1987), pp. 207–29; R. Bartel, 'Suicide in Eighteenth-Century England: the Myth of a Reputation', *Huntingdon Library Quarterly* 23 (1959): 145–55; C. Noon, 'On Suicide', *Journal of the History of Ideas* 39 (1978): 371–86.
82. Cheyne, *English Malady*, p. 36.
83. ibid., Preface.
84. ibid., Preface, pp. i–ii.
85. ibid., p. 34.
86. Cheyne, *English Malady*, p. iii; cf. J. Sekora, *Luxury* (Baltimore: Johns Hopkins University Press, 1977).

87. This point has been particularly well made by Jonathan Kramnick, in 'Doctor George Cheyne and the Eighteenth-Century Body' (Cornell University Senior Honours Thesis, 1989), p. 62. I have learned much from Mr Kramnick's illuminating textual analysis.
88. Roy Porter, 'Reforming the Patient: Thomas Beddoes and Medical Practice', in R. French and A. Wear (eds), *British Medicine in the Age of Reform* (London: Routledge, forthcoming).
89. Gideon Harvey, *Morbus Anglicus, or a Theoretick and Practical Discourse of Consumptions and Hypochondriack Melancholy* (London: W. Thackeray, 1672); Gideon Harvey, *The Disease of London, or a New Discovery of the Scorvey* (London: W. Thackery, 1675).
90. I have analysed these notions of wasting disease in the late seventeenth and eighteenth centuries in my 'Consumption: Disease of the Consumer Society?', in John Brewer and Roy Porter (eds), *Consumption and the World of Goods* (London: Routledge, forthcoming).
91. K. Carpenter, *The History of Scurvy and Vitamin C* (Cambridge: Cambridge University Press, 1986).
92. See Roy Porter, *Health for Sale* (Manchester: Manchester University Press, 1989), ch. 5.
93. Cheyne, *English Malady*, p. 15.
94. cf. S. Sontag, *Illness as Metaphor* (New York: Farrar. Straus and Giraud, 1978).
95. Cheyne, *English Malady*, p. 3.
96. ibid., p. 1.
97. ibid., p. 4.
98. ibid., p. 54.
99. Cheyne, *English Malady*, p. 54; cf. G. S. Rousseau, 'Science and the Discovery of the Imagination in Enlightenment England', *Eighteenth Century Studies* 3 (1969): 108–35; G. S. Rousseau, 'Nerves, Spirits and Fibres: Towards Defining the Origins of Sensibility; with a Postscript', *The Blue Guitar* 2 (1976): 125–53; G. S. Rousseau, 'Psychology', in G. S. Rousseau and Roy Porter (eds), *The Ferment of Knowledge* (Cambridge: Cambridge University Press, 1980), pp. 143–210.
100. Cheyne, *English Malady*, p. 54.
101. ibid., p. 206.
102. ibid., p. 271.
103. ibid., p. 272.
104. ibid., p. 279.
105. ibid., p. 281.
106. ibid., p. 285.
107. ibid., p. 14.

108. ibid., p. 196.
109. ibid., p. 192.
110. ibid., p. 193.
111. ibid., p. 196.
112. ibid., pp. 218, 223.
113. ibid., p. 199.
114. ibid., p. 200.
115. Eric T. Carlson and Norman Dain, 'The Psychotherapy which was Moral Treatment', *American Journal of Psychiatry* 117 (1960): 519–24; William F. Bynum, 'Rationales for Therapy in British Psychiatry: 1780–1835', *Medical History* 18 (1974): 317–34; William F. Bynum, 'Theory and Practice in British Psychiatry from J. C. Prichard (1786–1848) to Henry Maudsley (1835–1918)', in T. Ogawa (ed.), *History of Psychiatry* (Osaka: Taniguchi Foundation, 1982), pp. 196–216; William F. Bynum, 'The Nervous Patient in Eighteenth- and Nineteenth-Century England: The Psychiatric Origins of British Neurology', in W. F. Bynum, Roy Porter and Michael Shepherd (eds), *The Anatomy of Madness*, 2 vols (London: Tavistock, 1985), I, pp. 89–102; M. Fears, 'Therapeutic Optimism and the Treatment of the Insane', in R. Dingwall (ed.), *Health Care and Health Knowledge* (London: Croom Helm, 1977), pp. 66–81; *idem*, 'The "Moral Treatment" of Insanity: A Study in the Social Construction of Human Nature' (University of Edinburgh PhD Thesis, 1978); Alexander Walk, 'Some Aspects of the "Moral Treatment" of the Insane up to 1845', *Journal of Mental Science* 100 (1954): 807–37.
116. Cheyne, *English Malady*, p. 53.
117. ibid., p. 2.
118. Quoted in R. Porter, *Mind Forg'd Manacles*, p. 52.
119. M. MacDonald, *Mystical Bedlam: Madness, Anxiety and Healing in Seventeenth Century England* (Cambridge: Cambridge University Press, 1981); M. MacDonald, 'Insanity and the Realities of History in Early Modern England', *Psychological Medicine* 11 (1981): 11–25; M. MacDonald, 'Religion, Social Change and Psychological Healing in England 1600–1800', in W. Sheils (ed.), *The Church and Healing* (Oxford: Basil Blackwell, 1982), pp. 101–26; 'Popular Beliefs about Mental Disorder in Early Modern England', in W. Eckhart and J. Geyer-Kordesch (eds), *Heilberufe und Kranke in 17 und 18 Jahrhundert* (Münster: Burgverlag, 1982), pp. 148–73; Berger Evans, *The Psychiatry of Robert Burton* (New York: Octagon Books, 1972); R. S. Kinsman, 'Folly, Melancholy and Madness: A Study in Shifting Styles of Medical Analysis and Treatment, 1450–1675', in R. S.

Kinsman (ed.), *The Darker Vision of the Renaissance* (Berkeley: University of California Press, 1974).

120. M. Heyd, 'The Reaction to Enthusiasm', *Journal of Modern History* 53 (1981): 258–80; R. A. Knox, *Enthusiasm* (London: Oxford University Press, 1950); G. Williamson, 'The Restoration Revolt Against Enthusiasm', *Studies in Philology* 30 (1933): 571–603; D. F. Bond, '"Distrust" of Imagination in English Neoclassicism', *Philological Quarterly* 14 (1937): 54–69; 'The Neoclassical Psychology of the Imagination', *English Literature and History* 4 (1937): 245–64. Henry More, *Enthusiasmus Triumphatus, or, a Discourse of the Nature, Causes Kinds, and Cure, of Enthusiasme; Written by Philophilus Parresiastes* (London: Morden, 1656). Cheyne's own religious faith certainly has an 'enthusiastic' tinge, but it was quietistic. Cheyne undoubtedly wished to divorce himself from implications of 'enthusiasm'. cf. G. S. Rousseau, 'Mysticism and Millennialism: "Immortal Dr Cheyne"', in R. H. Popkin (ed.), *Millenarianism and Messianism in English Literature and Thought 1650–1800* (Leiden, E. J. Brill, 1988), pp. 81–126.
121. Robert M. Young, *Mind, Brain and Adaptation in the Nineteenth Century* (Oxford: Clarendon Press, 1970); Robert M. Young, 'Association of Ideas', in P. P. Wiener (ed.), *Dictionary of the History of Ideas*, 4 vols (New York: Scribner's Sons, 1973), I, pp. 111–17; R. Hoeldtke, 'The History of Associationism and British Medical Psychology', *Medical History* 11 (1967): 46–65; H. E. Allison, 'Locke's Theory of Personal Identity: a Re-examination', in I. C. Tifton (ed.), *Locke on Human Understanding: Selected [illegible] says* (Oxford: Clarendon Press, 1977).
122. Cheyne, *English Malady*, p. 260.
123. ibid., p. 260.
124. ibid., p. 1.
125. ibid., pp. 192, 196.
126. cf. note 89.
127. L. Babb, *The Elizabethan Malady: A Study of Melancholia in English Literature from 1580 to 1640* (East Lansing: Michigan State University Press, 1951); L. Babb, *Sanity in Bedlam: A Study of Robert Burton's Anatomy of Melancholy* (East Lansing: Michigan State University Press, 1959).
128. H. Mayer, *Outsiders, A Study in Life and Letters* (Cambridge, Mass.: M.I.T. Press, 1984).
129. R. Porter and D. Porter, *In Sickness and in Health*, ch. xi.
130. There is a pun on 'case', which in eighteenth-century parlance also means 'body'.

131. Cheyne, *English Malady*, Dedication.
132. Cheyne, *English Malady*, p. 5. Cheyne was worried that his book might be called a 'Quack's Bill' because it contained so many cases. See Advertisement to section III (p. 259).
133. J. O. Lyons, *The Invention of the Self* (Carbondale: Southern Illinois University Press, 1978); Richard Baxter, *Reliquiae Baxterianae* (London: Parkhurst, Robinson, Laurence & Dunston, 1969); Richard Baxter, *The Signs and Causes of Melancholy* (London, Crutlenden and Cox, 1716).
134. Cheyne, *English Malady*, p. 346.
135. T. Rogers, *A Discourse Concerning Trouble of Mind and the Disease of Melancholy* (London: Thomas Parkhurst and Thomas Cockerill, 1691).
136. Cheyne, *English Malady*, p. 339.
137. A. M. Ingram, *Boswell's Creative Gloom* (London: Macmillan, 1982).
138. Cheyne, *English Malady*, p. 362.
139. Cheyne, *English Malady*, p. xvi.
140. There is a growing body of literature on the history of eating disorders, to which it would be fascinating to relate Cheyne. See J. J. Brumberg, *Fasting Girls. The Emergence of Anorexia Nervosa as a Modern Disease* (Cambridge, Mass., Harvard University Press, 1988); Hillel Schwartz, 'The Three Body Problem and the End of the World' in M. Feher (ed.), *Fragments for a History of the Human Body* (New York, Zone, 1989), II, pp. 406–65; Hillel Schwartz, *Never Satisfied. A Cultural History of Diets, Fantasies and Fat* (New York, Free Press, 1986).
141. Janet Todd, *Sensibility. An Introduction* (London: Methuen, 1986); William Rowley, *A Treatise of Female Nervous, Hysterical, Hypochondriacal, Bilious, Convulsive Diseases* (London: C. Nourse & E. Newbery, 1788); Sayer Walker, *A Treatise on Nervous Diseases* (London: J. Philips, 1976).
142. See Roy Porter, *Thomas Beddoes: Doctor of Society* (London: Routledge, forthcoming).
143. T. Trotter, *A View of the Nervous Temperament* (London: Longman, Hurst, Rees & Orme, 1807).
144. ibid., p. xvii.
145. S. Gilbert and S. Gubarr, *The Madwoman in the Attic: The Woman Writer and the Nineteenth- Century Imagination* (New Haven: Yale University Press, 1979); S. Tomaselli, 'The Enlightenment Debate on Women', *History Workshop Journal* 20 (1985): 101–29; Elaine Showalter, *The Female Malady* (New York: Pantheon, 1986).

Here again I wish to acknowledge my indebtedness to Jonathan Kramnick, op. cit. (note 87). By way of parallel, it may be noted that many contemporary authors saw hysteria not as unique to women but as symptomatic of effeminacy. John Mullan, 'Hypochondria and Hysteria: Sensibility and the Physicians', *The Eighteenth Century: Theory and Interpretation*, 25 (1984): 141–77.

146. Cheyne, *English Malady*, p. 36.
147. ibid., p. x.
148. W. F. Bynum, 'Victorian Origins of Epidemiological Psychiatry', in Paul Williams, Greg Wilkinson and Kenneth Rawnsley (eds), *The Scope of Epidemiological Psychiatry. Essays in Honour of Michael Shepherd* (London: Routledge, 1989), pp. 23–34.

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THE

English Malady:

OR, A

TREATISE

OF

Nervous Diſeaſes of all Kinds,

AS

Spleen, Vapours, Lowneſs of Spirits, Hypochondriacal, and Hyſterical Diſtempers, *&c.*

In THREE PARTS.

PART I. Of the Nature and Cauſe of Nervous Diſtempers.

PART II. Of the Cure of Nervous Diſtempers.

PART III. Variety of Caſes that illuſtrate and confirm the Method of Cure.

With the AUTHOR's *own* CASE *at large.*

——————Facilis deſcenſus Averni,
Sed revocare Gradum, ſuperaſque evadere ad Auras,
Hic Labor, *hoc* Opus *eſt. Pauci quos Æquus amavit,*
Jupiter, *aut ardens evexit ad Æthera* Virtus
Dis Geniti potuere—————— VIRG.

By *GEORGE CHEYNE*, M. D.
Fellow of the *College of Phyſicians* at *Edinburg*, and *F. R. S.*

LONDON:

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To the Right Honourable the

Lord *BATEMAN*, &c.

Knight of the moſt Honourable Order of the BATH.

My Lord,

Beg leave to preſent to your *Lordſhip* this Treatiſe, which, while in *Manuſcript*, you ſo kindly and warmly deſired to ſee in *Print*. The chief Deſign of theſe Sheets is to recommend to my Fellow Creatures that plain *Diet* which is moſt agreeable to the Purity and Simplicity of uncorrupted *Nature*, and unconquer'd *Reaſon*. Ill would it ſuit, *my Lord*, with ſuch a Deſign to introduce it with a Dedi-

cation cook'd up to the Height of a *French* or *Italian* Taſte. Addreſſes of this Kind are generally a Sort of *Ragous* and *Olios*, compounded of Ingredients as pernicious to the Mind as ſuch unnatural Meats are to the Body. Servile Flattery, fulſome Compliments, and *bombaſt Panegyrick* make up the *nauſeous* Compoſition. But I know that your *Lordſhip*'s Taſte is too delicate, and your Judgment too chaſte to be able to bear ſuch *Cookery*. Your taking theſe Sheets into your Patronage will probably be a Poſt not to be maintained without ſome Difficulty. *Prejudice*, *Intereſt*, and *Appetite* are powerful Antagoniſts, which nothing but good Senſe, ſolid Virtue, and true *Chriſtian* Courage are capable of oppoſing. Was not your *Lordſhip* eminently endued with thoſe invaluable Qualities, I ſhould not have been ſo fond of thruſting this, almoſt *Orphan-Work* out into the World under your ſafe Conduct. But your Practice, *my Lord*, has long engaged you on the

Side

Side of Temperance, Sobriety, and Virtue, and I hope you will not think it a diſagreeable Task to avow and juſtify thoſe Principles to the Publick, by which you have hitherto been guided ſo much to your Advantage in private. I dare aſſert, *my Lord*, that in defending this Cauſe you will fight under the Banner of Truth: and be the Oppoſition of Prejudice, Error, or Malice, ever ſo mighty, I know that Patience and Perſeverance will be ſufficient to render the Conqueſt ſecure. The promoting, according to my beſt Abilities, the Eaſe, Health, and Welfare of Mankind in general, and of my fellow-ſuffering *Valetudinarians* in particular, has been the whole and ſole View with which I have once more dared to appear in *Print*. Your Love of the Deſign will, I hope, make you blind to the Imperfections and Weakneſs of the Execution. The Protection of ſuch a Work, *my Lord*, is properly yours. Your *Humanity* and *Benevolence* are always engaging you in the Purſuit of the ſame Ends, tho'

by

by different means. If you ſtill think, after a mature Reviſal of theſe Papers, that theſe my poor Endeavours may be uſeful to the *Publick*, I know you will be their generous Advocate, merely upon Principle, and even in Oppoſition to Party. The Continuance of your Approbation will give me a moſt ſincere Pleaſure, as your Condeſcenſion in permitting me to do myſelf this *Honour*, will always be eſteemed one of the many Obligations you have ſo kindly conferred on,

My LORD,

Your Lordſhip's

Moſt Obliged, Faithful,

Humble Servant,

Geo. Cheyne.

PREFACE.

I. THE Title *I have choſen for this* Treatiſe, *is a* Reproach *univerſally thrown on this* Iſland *by Foreigners, and all our Neighbours on the* Continent, *by whom* nervous *Diſtempers*, Spleen, Vapours, *and* Lowneſs of Spirits, *are in Deriſion, called the* ENGLISH MALADY. *And I wiſh there were not ſo good Grounds for this Reflection. The* Moiſture *of our* Air, *the Variableneſs of our* Weather, (*from our Situation amidſt the* Ocean) *the* Rankneſs *and* Fertility *of our Soil, the* Richneſs *and* Heavineſs *of our Food,*

the Wealth *and* Abundance *of the Inhabitants* (*from their univerſal Trade*) *the* Inactivity *and* ſedentary *Occupations of the better Sort* (*among whom this* Evil *moſtly rages*) *and the Humour of living in great, populous and conſequently unhealthy Towns, have brought forth a* Claſs *and* Set *of Diſtempers, with atrocious and frightful* Symptoms, *ſcarce known to our Anceſtors, and never riſing to ſuch fatal* Heights, *nor afflicting ſuch* Numbers *in any other known Nation. Theſe* nervous *Diſorders being computed to make almoſt one* third *of the Complaints of the People of* Condition *in* England.

II. THIS Work *has lain finiſh'd by me, as it now appears* (*at leaſt in the main*) *theſe ſeveral Years paſt, and was intended as a* Legacy *and* Dying-Speech, *only to my* Fellow-Sufferers *under theſe Complaints. And had certainly never appear'd* (*till its Author had diſappear'd*) *had it not been for the perhaps indiſcreet* Zeal *of ſome*

ſome of my warmeſt Friends, who (upon the late Frequency and daily Encreaſe of wanton and uncommon Self-murderers, produc'd moſtly by this Diſtemper, *and their* blaſphemous *and* frantick Apologies *grafted on the Principles of the* Infidels, *and propagated by their* Diſciples) *extorted it from me, to try what a little more juſt and ſolid* Philoſophy, *join'd to a Method of* Cure, *and proper Medicines could do, to put a Stop to ſo univerſal a* Lunacy *and* Madneſs.

III. SOME *good natur'd and ingenious Retainers to the* Profeſſion, *on my Publication of my* Book *of* long Life and Health, *proclaim'd every where that I was turn'd mere* Enthuſiaſt, *and reſolv'd all Things into* Allegory *and* Analogy, *adviſ'd People to turn* Monks, *to run into Deſarts, and to live on* Roots, Herbs *and* wild Fruits; *in fine, that I was at Bottom a mere* Leveller, *and for deſtroying* Order, Ranks *and* Property, *every one's but*

my own. But that Sneer had its Day, and vaniſh'd into Smoak. Others ſwore I had eaten my Book, *recanted my* Doctrine *and* Syſtem (*as they were pleaſed to term it*) *and was returned again to the* Devil, *the* World *and the* Fleſh *This Joke I have alſo ſtood. I have been ſlain again and again, both in* Verſe *and* Proſe; *but I thank GOD I am ſtill alive and well.*

IV. BUT *to cut off all Occaſions of Miſtake, and every Handle of Miſrepreſentation of my Meaning and Intention, as far as in me lies, I here ſolemnly declare it, as my* Judgment *and* Opinion (*if it be worth the knowing*) *founded on the Experience and Obſervation of many Years:* 1ſt, *That the* Diet *and* Manner of Living *of the middling Rank, who are but moderate and temperate in Foods of the common and natural Product of the Country,* to wit *in* animal Foods *plainly dreſs'd, and Liquors puriſy'd by* Fermentation *only, without the* Tortures of the Fire,

or

or without being turned into Spirits, *is that intended by the Author of Nature for this* Climate *and* Country, *and conſequently the moſt wholeſome and fitteſt in general, for* prolonging Life, *and* preventing Diſtempers, *that the* Ends of Providence *and the* Conditions *of* Mortality *will admit.* 2dly, *That no* wiſe Man, *who is but moderate and temperate in this manner, ought* on any Account *to alter the Kind and Quality of his* Diet *while his* Health *and* Appetite *are good.* 3dly, *That* no wiſe Man, *even when he has fallen into, or is threatened with a* Diſtemper, *ought to change the* Quality *of his* Diet, *till he has duly and ſufficiently try'd, what* proper Medicines *can do, by the Advice of the moſt experienced and knowing* Phyſicians. 4. *That the Changes that are advis'd to be made, ought to be duly and maturely conſider'd, and enter'd upon by* Degrees, *whether from a* higher *to a* lower, *or from a* lower *to a* higher Diet. 5. *That ſtrong high* animal Foods *and* generous defecated ſpirituous

Liquors, *as begetting warm, full, and enliven'd Juices, urgeing on the Circulation with Force, and the Secretions with Vigour, in young, robuſt, healthy Conſtitutions, are fitteſt and moſt effectual for Mechanical and animal Strength, Force, Action and Labour: And ſo abſolutely neceſſary for Handy-Crafts, great Fatigue, and military Proweſs. But theſe are not the Matter in Queſtion here, which is about preventing and cureing Diſtempers already brought on, brightening the Faculties, and fitting them for intellectual and ſedentary Purpoſes, and lengthening the natural Life.* 6. *That a* proper *and* ſpecifick Diet *for each* Diſtemper, *is as neceſſary to be known and preſcrib'd by an honeſt and faithful* Phyſician, *as proper and ſpecifick Medicines*; (*for in theſe two* only, *the very* Eſſence *of the Science conſiſts, not ſeparately but conjointly*); *and* 7. *That only in thoſe Diſtempers commonly reckon'd* incureable, *the Reproach of* Phyſick *and* Phyſicians, *and which are in their own Nature,*

Nature, either mortal *or inſupportably painful, ſuch as tortureing,* habitual Gouts, *confirm'd* Cancers, *obſtinate Venereal Diſtempers, the* Stone *in the* Kidneys, *or in the* Bladder (*when Lithotomy cannot be adminiſtrated*); *a* Pulmonick Phthiſis, *a* Nervous Atrophy, *the* Epilepſy, *and the other higher and inconquerable hyſterick and hypochondriack Diſorders, a ſettled* Hectick (*from Ulcers*) *an* Elephantiaſis *and* Leproſy, *a humorous* Aſthma, *a chronical* Diabetes, *an incurable* Scrophula *and a deep* Scurvy. *I ſay, in theſe only, and only in theſe when they are become manifeſt, have reſiſted all other common Methods, and the Patients are rather growing worſe than better under them, is a* total *and* ſtrict Milk, Seed *and* Vegetable Diet, *proper or to be attempted; and that in other more ſimple and ſlight Caſes, and even in the firſt Stages of theſe mentioned Diſtempers, a common moderate and temperate animal Diet, and well-choſen Medicines, will be ſufficient. Now if*

after all this, any one is diſpos'd to be merry with me, I ought not, I ſhall not grudge them their Diverſion.

V. *I think truly, a thin, poor, cool, low Diet as improper and unnatural to a* robuſt, active, ſtrong, healthy Man, *as a groſs, full, high Diet, is for a poor, thin, low, valetudinary Creature. For the whole Art of Phyſick, and the Wiſdom of animal Life, conſiſts in adjuſting Diet and Medicines to the Habit and the Diſtempers. For the Diet that wou'd make a Nightingale healthy and gay, wou'd ſtarve and kill a Kite, and on the contrary: But it is odds if a Free-drinking, or Free-thinking Phyſician be not as improper to adviſe a poor weak, low, dying Creature, as a Free-drinking, Free-thinking Caſuiſt is to adviſe a ſcrupulous and tender Conſcience. Men of all Profeſſions* think, write *and* adviſe Themſelves, *and their own Characters, and impreſs their own* Signatures *on every thing they do, ſay,*

and

and adviſe; which, I hope, may be an Apology *for Me, if in any thing I have over-ſhot the* Golden Mean, *which I am pretty certain I have not, to thoſe, who reaſon and think, and prefer Health, Cheerfulneſs, and long Life, to a ſhort Life and a merry.*

VI. AFTER *all, I would not have it thought, that I am of Opinion that none ever fail'd or died, who enter'd on a* Milk, Seed, *and* Vegetable Diet *under theſe mention'd* Diſtempers. *The noble* Organs *may be ſpoilt or irretrievably obſtructed, which the wiſeſt Phyſician alive cannot abſolutely foreknow; the Time remaining and neceſſary for a total Cure of ſuch tedious Diſeaſes, may not be ſufficient in the common* Duration of Life. *All I affirm therefore, is, that ſuch a Diet in the* mention'd Diſtempers, *with the uſual proper Medicines, duly perſiſted in, will do the Whole that* Art *can poſſibly do, or Mortality will admit; and infinitely more than the ſame Medicines under a* full *and free* Diet

Diet of Animal Foods *and* Spirituous Liquors; *and at the very leaſt, will make their Pains and Sufferings leſs both in* Life *and* Death.

VII. WHAT *I pretend to have done in ſome Degree in the following Treatiſe, is, That I hope I have explain'd the Nature and Cauſes of* Nervous Diſtempers (*which have hitherto been reckon'd* Witchcraft, Enchantment, Sorcery *and* Poſſeſſion, *and have been the conſtant Reſource of Ignorance*) *from Principles eaſy, natural and intelligible, deduc'd from the beſt and ſoundeſt* Natural Philoſophy; *and have by the plaineſt Reaſoning, drawn from theſe* Cauſes *and this* Philoſophy, *a* Method of Cure *and a* Courſe of Medicines *ſpecifically obviating theſe Cauſes, confirm'd by long Experience and repeated Obſervations, and conformable to the Practice of the ableſt and beſt Writers on theſe Diſeaſes.*

VIII.

VIII. THE *moſt material Objection my* ableſt Friends *have made to this* Piece *is, That much of it is a Repetition of what I have already ſaid in Print, and ſome of it but a* lame and imperfect Repreſentation *of what is much better ſaid by others. But as this* Objection *regards only myſelf and my Reputation as an* Author, *I will ſuffer it to have its whole Effect. There can be no greater Evidence of the* Truth *of* Principles, *than their being* ſimple *and* few, *and readily applicable to ſolve all the poſſible Appearances. Nature produces many and various Effects in different Circumſtances, from one and the ſame Cauſe.* Truth *is ſimple and one in its Root and Source, but various and manifold in different Situations and Circumſtances. And I ſhall not think it* Tautology, *to preſs and inculcate the ſame* Methods of Cure, *even in different Diſtempers, from the ſame Cauſes, if it be done from different Views and Conſiderations,*

IX.

IX. THERE *are two Sorts of Readers I have not the moſt remote Hopes of convincing or giving Satisfaction to*; viz. *the* Voluptuous *and* Unthinking. *Thoſe who value Life only for the Sake of* good Eating and Drinking, *and thoſe whoſe* thinking *Faculties and* Organs *have never been truly* form'd *or duly* cultivated; *neither of* theſe *will ever bear or can receive any Conviction or Reaſoning from ſuch* Principles *as I lay down. But the* Laws of Nature, *and the immutable* Relations of Things, *are too ſtubborn to bend to ſuch* Gentlemen; *and I ſhould not chuſe to ſtudy ſuch a Sort of* Particulars, *to learn incorrupted Nature, its* Laws *and* Order, *no more than I ſhould apply to a* monſtrous Production *to learn the* Genius *of a* Tribe, *or a* Species *either of* Vegetables *or* Animals. *Poſſibly even they themſelves may be convinc'd, at leaſt in ſome meaſure, when their* proper Time *is come; and ſooner or later it may come, unleſs the* Minute Philoſophy *prevail, and*

and become the Standard. *For probably when they begin to feel violent* Pain, *long* Sickneſs, *habitual* Low Spirits, *or enter upon the* Limits of both Worlds, *they may be convinced. For, in the main, I believe the Cauſe of theſe Diſtempers here aſſign'd,* juſt *and* adequate, *and on the Succeſs of the* Methods of Cure *laid down in general (in Caſes where any thing would ſucceed) I could venture my* Reputation, Fortune *and* Life.

X. If *any of your* Authors *without* Names, *who wound in the Dark; your* Hackney-Scribblers, *who want only to give their* Lucubrations *Sale; your* profane *and* bold Wits, *who fight behind Jingle and Rhime; your* Philomaths, *who, without Experiment or Obſervation, want only to ſhew away; or your* Peſtle-and-Mortar Men, *who have more Time on their Hands than Buſineſs, think fit to try their* Parts *on this* Performance; *for their Encouragement, they*

they need only conſider the Author *as gone to his* long Home, *or his Faculties* (*as they could wiſh*) *impair'd or extinct. But if any* Sober *and* Serious *Perſon, who has* Nature *in View, and is in Search of* Truth *only, ready to embrace it on what Side of the Queſtion ſoever it lies, has any* Difficulties *or* Doubts, *he may find ſome one or other who may give him all the Satisfaction he can deſire; if it be true* (*as it moſt certainly is*) *that where the* Philoſopher *ends, there the* Phyſician *begins. If I could chooſe, I ſhould name only thoſe for my* Judges, *who to a competent Knowledge of the* Laws of Nature *and* Mechaniſm, *have join'd an Acquaintance with the beſt* Natural Philoſophy, *the lateſt Diſcoveries in* Natural Hiſtory, *and the* Powers *and* Virtues *of* Medicines, *and had been long converſant in the Practice of* Phyſick *and Attendance on the Sick and Diſeaſed: And by their Judgment I ſhould* ſtand *or* fall. *But ſince I have not the moſt remote Proſpect to hope, or*

the

the leaſt Vanity to flatter myſelf, either to prevail on but a very few of the Suffering, Sick and Diſeaſed, or to chooſe my Readers *and* Judges; *I muſt be contented to ſtand my* Fate, *be it what it will.*

XI. FOR *how this Work may be received by the* Publick *in general, I think I have no further Concern, than as its bad or good Reception may affect the* Publick, *by diſappointing the* Good *it might do, or encourageing the* Evils *it might prevent. I flatter'd myſelf it might entertain, inſtruct and direct the* Ingenious Delicate Valetudinarian, *and give at leaſt the unprejudic'd younger* Phyſician *a different way of thinking in theſe* Diſtempers *from the* Common, *which has been the* Reverſe *of my* Doctrine. *I am myſelf come to that* Time of Life *when* Hopes *and* Fears *ought to be contracted into a very narrow Compaſs. I have done my* beſt, *and purſu'd*

ſu'd in my own Caſe *the* ſame Rules *I have given to others, and have at preſent*, I thank God, *inward* Peace, Health *and* Freedom of Spirits.

Inveni Portum, Spes & Fortuna Valete.

THE

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THE

THE

English Malady:

OR, A

TREATISE

OF

Nervous Diſeaſes of all Kinds,

AS

Spleen, Vapours, Lowneſs of Spirits, Hypochondriacal and Hyſterical Diſtempers, *&c.*

In THREE PARTS.

PART I.

Of the Nature and Cauſe of NERVOUS DISTEMPERS.

———*Nec te quæſiveris extra.*
Perſius.

By *GEORGE CHEYNE*, M. D.
Fellow of the *College of Phyſicians* at *Edinburg*, and *F. R. S.*

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THE

Engliſh Malady.

INTRODUCTION.

THE Spirit of a Man can bear his Infirmities, but a wounded Spirit who can bear? ſaith a Prophet. As this is a great Truth in the *Intellectual World*, ſo it may allude to the *Human Machin*, to inſinuate, that a Perſon of ſound Health, of ſtrong Spirits, and firm Fibres, may be able to combat, ſtruggle with, and nobly to bear and even brave the Misfortunes, Pains, and Miſeries of this mortal Life, when the ſame Perſon, broken, and diſpirited by Weakneſs of *Nerves*, *Vapours*, *Melancholy*, or *Age*, ſhall become

dejected, oppreſs'd, peeviſh, and ſunk even below the Weakneſs of a Greenſickneſs Maid, or a Child. Of this every one who has liv'd any time in the World may have ſeen Inſtances, from the *Hero* to the City Girl. This I have often obſerv'd, and reflected on within myſelf, with much Pity of the Folly and Miſery, the Pride and Preſumption of *Human Nature*, which could value, or think to ſupport itſelf, upon its own natural Courage and Force. To expect *Fortitude*, *Patience*, *Tranquillity*, and *Reſignation*, from the moſt *Heroick* of the Children of Men, under ſuch Circumſtances, from their natural Force or Faculties alone, is equally abſurd as to expect to fly without Wings, or walk without Legs; the Strength of the *Nerves*, *Fibres*, or *Animal Spirits* (as they are call'd) being the neceſſary Inſtruments of the former, as theſe Members are of the latter. Different natural Complexions of the *Soul* and *Intellectual* Faculties, and different Improvements from Education, *Philoſophy*, or *Religion*, may make ſome ſmall Odds in the Behaviour of different Perſons under theſe Diſorders. But this depends much upon the Degrees of the Diſtemper, and the original Frame and Make of the Body, even more than can be readily imagin'd, as I have often had undeniable Evidences to conclude. And, of all the Miſeries that afflict Human Life, and relate principally to the Body, in this Valley of Tears, I think, *Nervous* Diſorders,

in

in their extream and laſt Degrees, are the moſt deplorable, and, beyond all compariſon, the worſt. It was the Obſervation of a learned and judicious *Phyſician*, that he had ſeen Perſons labouring under the moſt exquiſite Pains of *Gout*, *Stone*, *Cholick*, *Cancer*, and all the other Diſtempers that can tear the human Machin, yet had he obſerv'd them all willing to prolong their wretched Being, and ſcarce any ready to lay down chearfully the *Load* of *Clay*, (we will except thoſe who were ſupernaturally ſupported) but ſuch as labour'd under a conſtant, internal Anxiety, meaning thoſe moſt ſinking, ſuffocating, and ſtrangling *Nervous* Diſorders; it is truly the only Miſery almoſt, to be dreaded and avoided in Life, if, by any means, it can poſſibly. Tho' other Evils be Burdens, yet an erected Spirit may bear them, but when the Supports are fallen, and cover the Man with their Ruins, the Deſolation is perfect. I greatly ſuſpect, (and have actually ſeen it in ſome) that moſt of thoſe who make away with themſelves, are under the Influence of this diſtracting *Evil*, if it proceeds not ſometimes from high Paſſions ariſing in Conſtitutions naturally too ſenſible, and ſuch are the moſt readily expos'd to the Inſults of theſe Diſtempers. Having ſuffer'd once and again under all the Varieties of the Symptoms of this Diſorder, partly from my own Indiſcretion, and partly from a groſs Habit of Body, and an original State of weak Nerves,

and having tried in my own Perſon almoſt all the poſſible Means, Reliefs, or Medicines, that *Phyſicians*, *Books of Phyſick*, or *Philoſophy*, could ſuggeſt, beſides my own Obſervations on many others, who have come to *this Place* for Relief for theſe Thirty Years, and being once and again perfectly reſcu'd from them by the ſame Means, it will be a great Satisfaction to me, if I can at leaſt alleviate and mitigate the Sorrows and Miſeries of my *Fellow-Sufferers*, by the Experience I have ſo dearly bought.

THOSE who are deſirous to read the enſuing Treatiſe only for their Relief and Cure, may paſs over thoſe Parts (which may be learned by the Index) that are merely *Philoſophical*, and deſign'd only to gratify their Curioſity, they having no neceſſary Connection with what is *Directory* or *Practical*.

THESE need only ſuppoſe, that the Human Body is a Machin of an infinite Number and Variety of different Channels and Pipes, filled with various and different Liquors and Fluids, perpetually running, gliding, or creeping forward, or returning backward, in a conſtant *Circle*, and ſending out little Branches and Outlets, to moiſten, nouriſh, and repair the Expences of Living. That the Intelligent Principle, or *Soul*, reſides ſomewhere in the Brain, where all the Nerves, or Inſtruments of Senſation terminate, like a *Muſician* in a finely

fram'd

fram'd and well-tun'd Organ-Case; that these Nerves are like *Keys*, which, being struck on or touch'd, convey the Sound and Harmony to this sentient Principle, or *Musician*.

OR, in a more gross Similitude, the Intelligent Principle is like a Bell in a Steeple, to which there are an infinite Number of Hammers all around it, with Ropes of all Lengths, terminating or touching at every Point of the Surface of the Trunk or Case, one of whose Extremities being pull'd or touch'd by any *Body* whatsoever, conveys a measur'd, and proportion'd Impulse or Stroke to the Bell, which gives the proper Sound. These, or such like Similitudes, tho' Lame and Imperfect, are all, I doubt, was ever design'd for the Generality of Mankind in the Knowledge necessary towards HEALTH and LIFE, in such Matters. Those acquainted with the best *Philosophy*, *Natural History*, The *Laws* constantly observ'd by *Bodies* in their Actions on one another, and the establish'd Relations of Things, will, I hope, meet with fuller Satisfaction, if they consider the following Treatise, without Prejudice or Partiality.

CHAP. I.

Of the Sources and Cauſes of Chronical Diſtempers in general.

§. I. THE moſt univerſal and comprehenſive Sources and Cauſes of Chronical Diſtempers are, *1ſt.* A *Glewineſs*, *Sizyneſs*, *Viſcidity*, or *Groſſneſs* in the Fluids, either accidental, or acquir'd by thoſe Perſons who were born with ſound or good condition'd Juices; or original and hereditary, in thoſe who have brought them ſo diſpos'd into the World with them, from the ill State of Health and bad State of Humours of the Parents, which, poſſibly, *they* may have had tranſmitted to them from theirs, and ſo on for many Generations backwards. A rotten and corrupt Tree can produce nothing but bad Fruit, nor can any natural Cauſe have a better Effect than its Principles, or Natural Qualities can produce,

duce. 2*dly*, Some Sharpneſs or corroſive Quality in the Fluids, ariſing from a *ſaline* or other deſtructive Mixture thrown into them, or from ſome groſs Concretions not ſufficiently broken and divided by the digeſtive Powers in the *Alimentary* Tube, retarding or ſtopping the Circulation in the ſmall Veſſels, whereby the ſtagnant Juices become ſharp and corroſive, and the Salts have Time, by their innate attractive Quality, to cryſtalize or unite in greater Cluſters, and exert their deſtructive Force on the Solids; and this will be ſtill more pernicious and fatal, if the Food is not only in too great a Quantity for the concoctive Powers to break and divide it ſufficiently, but is likewiſe too high, ſtrong, and full of Salts, from which the moſt terrible Symptoms will enſue. 3*dly*, A too great Laxity or Want of due Tone, Elaſticity and Force in the *Fibres* in general, or the *Nerves* in particular. There is a due Degree of Strength, Power and Springyneſs required in the Fibres or Solids, not only to make the Juices circulate, and carry on their Motions backwards and forwards in a continual *Rotation* thro' the whole Habit, but alſo to break, divide, and ſubtilize them further, that they may be able eaſily to paſs, not only thro' the ſlender and finer Tubes of the capillary Veſſels, but alſo through the Strainers of the *Glands*, either to throw off thoſe Recrements and groſſer

Parts, which are not required for the animal Functions, or to ſeparate thoſe Juices which are required for the Preſervation of the Individual. Theſe are the moſt effectual, general and immediate Cauſes of all chronical Diſtempers, of which, when any one is, in any eminent Degree, become habitual, the other two ſpring up, or follow very ſoon, and join with it in producing the various Symptoms of theſe Diſorders. Other Specialities and Circumſtances may concur with them, but they would have little Effect, if theſe could be ſuppoſed abſent or removed.

§. II. THE *firſt* Cauſe mentioned will obſtruct and poſſibly burſt the ſmall and capillary Veſſels that carry about the Fluids, producing *Tumours*, *Swellings*, and *Ulcers*, and will not only tumify and afterwards relax and ſpoil the whole almoſt infinite Set of *Glands*, external and internal, but eſpecially thoſe which are properly called *Emunctory* ones, and ſo ſtop the Secretions, and fill the Body with vicious and morbid Juices. This Diſtention, Swelling and Hardneſs of the *Glands* and ſmall Veſſels, will likewiſe preſs upon the Nerves, ſtop and intercept their *Vibrations* or *Tremors*, or whatever elſe be their Action, and conſequently ſpoil their natural Functions. The *ſecond* will not only rend, tear and ſpoil the Veſſels, creating acute Pains, and produce-

ing

ing corroſive, *Scorbutick* and *Cancerous* Ulcers and Sores, in all Parts of the Body, but will alſo, by twitching and vellicating the *Nerves* or nervous Fibres, produce Convulſions, Spaſms, and all the terrible Symptoms of that Tribe of nervous Diſtempers. The *laſt* mentioned Cauſe will not only weaken and deſtroy voluntary Motion, and the Force and Freedom of the *intellectual* Operations (for the Exerciſe of which, as long as the Union laſts, material Organs and their Soundneſs and Integrity ſeems to be required as well as for the animal Functions) but will alſo retard and weaken the Circulation, ſtop the Perſpiration, and confound and diſorder the Secretions, and all the Functions that belong to either Part of the Compound.

CHAP.

CHAP. II.

Of the General Cauſes of the Diſorders of the Nerves.

§. 1. THE Solids, and conſequently the Fibres and *Nerves* whereof, they are woven and complicated, are ſubject to ſeveral Diſorders which may interrupt and entirely ruin their Functions. As, *firſt*, by becomeing either too dry, or too moiſt, that is by Want, or Exceſs of Humidity, Moiſture or Nouriſhment to keep their Parts in a due or proper *Tone* or *Elaſticity*. The *firſt* generally ariſes from a too hot, dry, and as it were corroſive Nouriſhment, which renders them too criſp, over *elaſtick*, and brittle, and ſo forces on the Circulation, and ſends about the Juices with too great Force, Rapidity, and Violence, inſtead of that calm and uniform manner, in which the Functions, and Secretions of the animal *Oeconomy*, are naturally perform'd, and that due Balance, which ought, naturally to be between the Solids and Fluids.

Fluids. And this probably has a great Share in the Production of inflammatory Diſorders, high Fevers, and the other acute Diſtempers of ſtrong Conſtitutions. The *ſecond* from too great a Quantity of oily and nutritious Juices thrown on them more than the Expences of living require, ſoaking and relaxing the Solids, renders their Action languid, and has a greater Share in the Productions of ſlow and cold Diſeaſes.

§. II. *Secondly*, By improper, hard, ſolid and noxious Particles getting into their Subſtances, which may gradually alter, ſpoil and ſtop their natural Texture and Functions whatever that happen to be, whether *Vibration*, *Inteſtine Action*, and *Reaction* or *Colliſion* of their ſmall Parts, or however they act or are acted upon, to convey and propagate the Senſations or Influences of external Bodies, to the Seat of the *intelligent Principle*: For when the Juices are ſpoil'd, and the Blood declines from its due Fluidity and *Balmyneſs*, the nutritive Juices muſt neceſſarily partake of their general Nature, and become crowded and filled with hard, large Concretions, of a different Nature from the genuine and natural Condition of the Blood and Juices, in their healthy State, which whenceſoever they may ariſe, or whatever different Qualities they may be endued with; I chooſe to call by the general Name of *Animal Salts*. The

Nerves

Nerves and *Fibres* being thus unnaturally nouriſhed and repair'd, muſt, in ſuch a State, either entirely ſtop and bring no Senſation at all to the intelligent Principle, and convey no Action from it to the Muſcles and Organs of Animal Motion, or at leaſt falſe, imperfect and deluſory ones; for theſe Salts, and ſuch like hard, ſolid, compact and angular Particles, will be more readily inſinuated into the tender Threads of the Solids, having a greater Degree of *Attraction* in proportion to their Bulks, than the more rare, ſoft, and ſpongy ones,

§. III. *Thirdly*, FROM the Interruption, Interception and Stoppage of their *Vibrations*, *Tremors*, and the inteſtine Action of their compenent Particles, by the greater Preſſure of too viſcid Juices in the Blood Veſſels, and the other Tubes that contain the animal Juices, ſurrounding theſe Fibres or *Nerves*: For it's well known, that a more glutinous and viſcid Fluid, circulating in an elaſtick or diſtractile Canal, will bulge it up, and preſs upon its Sides more ſtrongly than a thinner and more rare Fluid one, and ſo the Sides of the Canal will become more ſtrait and tumified, preſſing thereby on the *Nerves*, as if it were a *Wedge* or ſolid Body, and interrupting their natural Actions. The ſame is to be concluded from the Tumefaction, Induration, and Swelling of the *Glands*, which being

being extremely numerous over all the Body, muſt greatly endamage the *Nervous Syſtem.*

§. IV. *Fourthly*, From the natural or acquired Weakneſs and Laxity of their *Tone* and *Elaſticity*, whether from a natural or accidental ill Structure or Formation of themſelves or the other Organs of the Body, or from any external Injury received on them: And ſuch is the Caſe of thoſe who are born of weakly or old Parents, or whoſe Parents have long labour'd under the *Gout*, *Scurvy*, *Elephantiaſis*, *Leproſy*, *Venereal* or *Nervous* Diſorders; thoſe who have had a Contuſion on the Head, Back-bone, or any other Part of the Body, where there are the greateſt Collection of *Nerves*; and *laſtly*, thoſe who have a Hump, or any preternatural Diſtortion or Excreſcence, eſpecially on the Trunk of the Body.

§. V. And tho' all theſe general Cauſes, mentioned in the former and this *Chapter*, concur in all chronical and nervous Diſtempers whatſoever, in ſome Degree or other, and perhaps ſome other more minute Circumſtances, which are not ſo readily found out, or much to be regarded, yet Diſeaſes differ and have received their Names by *Phyſicians*, according as the Symptoms ariſing from this or that general Cauſe mentioned, are more evident, numerous or ſtronger. But theſe

Diſeaſes

Diſeaſes are chiefly and properly called *Nervous*, whoſe Symptoms imply that the Syſtem of the *Nerves* and their Fibres, are evidently relax'd and broken. The Brevity I intend in this Treatiſe, will not allow me to detail all the Kinds of Nervous Diſtempers that have been obſerv'd and named; they are ſufficiently known, or may be learned from Books of *Phyſick*, and I think may be reduced to the following general Heads.

CHAP. III.

Of the General Diviſion of Nervous Diſtempers.

§. I. ALL Nervous Diſtempers whatſoever from Yawning and Stretching, up to a mortal Fit of an Apoplexy, ſeems to me to be but one continued Diſorder, or the ſeveral Steps or Degrees of it, ariſing from a Relaxation or Weakneſs, and the Want of a ſufficient Force and Elaſticity in the Solids in general, and the *Nerves* in particular, in Proportion to the Reſiſtance of the Fluids, in order

order to carry on the Circulation, remove Obſtructions, carry off the Recrements, and make the Secretions. In treating of Nervous Diſtempers, the Diſorders of the *Solids* are chiefly what are to be had regard to; yet they rarely or never happen alone (except perhaps in thoſe Nervous Diſorders that proceed from acute Diſeaſes, preternatural Evacuations, external Injuries, or a wrong and unnatural Make and Frame) but even in original nervous Diſtempers there is always ſome Viſcidity or Sharpneſs attending them from the bad Conſtitutions of the Parents, from whom they have derived their material Organs. This is evident from the nervous Diſorders that attend ſcrophulous and ſcorbutick Perſons. And from long and conſtant Obſervation, I am under a Conviction, that no deep and eminent Degree of nervous Diſorders happens to young Perſons, but from a manifeſt or latent ſcrophulous or ſcorbutick Taint, which implies both Viſcidity and Sharpneſs in the Juices: nor any great Degree to adult Perſons, originally ſound, but from an acquired ſcorbutick Habit or *Cachexy*.

§. II. THE moſt natural and general Diviſion of nervous Diſtempers will therefore be thus. *1ſt*, Into thoſe Diſeaſes, that beſides their other Symptoms, are attended with a partial or total Loſs of Senſation for ſome Time. This Branch will not only comprehend

hend all thoſe nervous Diſorders from Lowneſs of Spirits, lethargick Dullneſs, Melancholly and Moping, up to a compleat *Apoplexy*, but alſo thoſe fainting Fits, ſo common in Perſons of weak Nerves. As a Conſequence from this Interruption of Senſation, partial or total, there will neceſſarily follow a Suſpenſion of voluntary Motion. The intelligent Principle, under this Inability of the *Nervous Syſtem* being bereaved of proper Organs to convey its Orders to the Muſcles, tho' theſe laſt ſhould remain ſufficiently fitted for their proper Offices. This Claſs of nervous Diſorders ſeems chiefly to ariſe from a *Groſſneſs*, *Glewyneſs* or *Viſcidity* of the animal Juices (ſetting aſide at preſent the Conſideration of their Sharpneſs and Acrimony, which is never totally abſent, when theſe others are in any eminent Degree, eſpecially in our *Northern* Climates) which obſtructs the *Glands*, the ſerous Pipes, and the capillary Blood-veſſels, and thereby breaks, interrupts and weakens the Vibrations and Tremors, or whatever elſe is the Action of the nervous Fibres properly ſo called.

§. III. *Secondly*, THOSE nervous Diſorders, which are attended with a Loſs of voluntary Motion or Shakeing, in any particular Organ or Limb, or in all the Inſtruments of voluntary Motion. Such are all thoſe of the paralytick Kind. From an univerſal *Palſy*, a *Hemi-*

Hemiplegia (or Palſy of half the Body) or of a particular Limb, to a Deadneſs, Numbneſs, Weakneſs, or Coldneſs upon any of the Parts, external or internal. This Claſs of Diſeaſes ſeems to ow its Origin to a Weakneſs, Imbecility, and Loſs of due *Tone* in the Nervous Syſtem, or an Interruption of their Vibrations or proper Action, (whatever it be) whereby the Soul is diſabled to communicat its *Energy* or Principle of Motion to the Muſcular Fibres.

§. IV. Those Nervous Diſtempers that are attended with *Spaſms*, Cramps, Convulſions, or violent Contractions of the Muſcles. Of this kind are all of the *Convulſive* Tribe from *Hypochondriacal* and *Hyſterical* Fits, or the Convulſions of the *Epileptick* Kind, down to Yawning and Stretching. Theſe ſeem to be produced by ſome hard-pointed Concretions, ſaline Particles, or ſome noxious Acid or acrimonious Steam, Wind, or obſtructed Perſpiration, lodged in the ſmall Veſſels, or upon any Place where there are the greateſt Collections of *Nerves*, *viz.* in the Alimentary Tubes, the Cavities of the Brain, the Trunk of the Body, or the Interſtices of the Muſcles, where twitching, ſtimulating, and wounding the Nerves, or their *Membranes*, it raiſes a general Diſorder in the whole nervous or ſenſible Fibres, whence the ſame is derived upon the whole Muſcular

Syſtem, and there provokes violent Throws, Contractions, Cramps, and Spaſms, until tormenting and wearying out the elaſtick Fibres, at laſt, by their Strugglings and Efforts, the deſtructive Matter is diſcharged or removed: Much in the manner of that Struggle which we obſerve from ſulphureous, bituminous, vitriolick, and ferrugineous Particles, uniting, and fermenting in the Bowels of the Earth, and thereby acquiring ſuch Force, Violence, and Impetuoſity, as to make Houſes, Palaces, and Cities ſhake and tremble, overturn Hills and Mountains, and make Rivers, Lakes, and the Sea itſelf, to boil and heave (till they have forced a Breach and Rupture for their Paſſage into the Air and Day,) ſwallowing up all around, and ſpreading Deſolation and Ruin, as far as their Influence can reach. But (to return to my Subject) where the offending Matter is ſo pent up in ſuch great Quantity, or ſo violent (as in the violent Hyſterick or Epileptick Fits) as quite to overpower the weak and feeble Solids, fainter Strugglings ſucceed, and the Patient lies almoſt dead, with few or languid Motions, and ſometimes foaming at the Mouth: till the Diſeaſe is quite ſpent, or after a few repeated Struggles, the Conteſt ends in Death.

§. V. THERE is another common Diviſion, or rather Diſtinction of Nervous Diſorders, into

into *original* and *acquir'd:* But theſe differing only as old Age does from Manhood. I ſhall juſt mention them. It is to be ſuppoſed (at leaſt, at the moſt remote Diſtance of Time) that Mankind were originally made ſo, as not to differ (in any eminent Degree, at leaſt, below that Standard required for good Health) in their Conſtitutions. Original Nervous Diſorders, therefore, muſt have had the ſame Source and Cauſe with acquir'd ones. The Children, as to their Bodies and bodily Diſeaſes being puniſhed for the Faults, Follies, and Indiſcretions of their Parents. The Streams or Outlets muſt partake of the ſame Qualities with the Spring or Fountain Head. The wiſe Author of Nature, in the preſent State of Things, ſeems to have eſtabliſhed Laws and Orders, by which ſecond Cauſes are to act upon, and influence one another; which Laws, natural and material Bodies conſtantly obſerve in their Effects and Productions, and which *He* never ſeems to violate by any uncommon or ſupernatural Influence, except for intellectual or moral Purpoſes; and therefore to govern and direct theſe Laws, *He* has given to his intelligent Creatures, Underſtanding and free Will. So that a poor Creature, born ſubject to Nervous Diſtempers, has no more Reaſon to complain, than a Child, whoſe Father has ſpent his worldly Fortune, and left him poor, and deſtitute.

§. VI. It is a Misfortune indeed, to be born with weak Nerves, but if rightly us'd and manag'd, even in the preſent State of Things, (I meddle no further) it may be the Occaſion of greater Felicity: For, at leaſt, it is (or ought to be) a Fence and Security againſt the Snares and Temptations to which the Robuſt and Healthy are expos'd, and into which they ſeldom fail to run; and thereby reduce themſelves to the ſame, or, perhaps, a worſe State than thoſe whoſe Misfortune happen'd to be, the being born thus originally ſubject to Nervous Diſorders. Thoſe who have originally bad Nerves, I ſhall direct in the beſt Manner I can afterwards.

§. VII. I SHALL only here obſerve two things in regard to them. The *firſt* is, that they are never to expect the ſame Force, Strength, Vigour, and Activity, nor to be made capable of running into the ſame Indiſcretions or Exceſs of ſenſual Pleaſures (without ſuffering preſently, or on the Spot) with thoſe of ſtrong Fibres and robuſt Conſtitutions. No Art hitherto known, can make an Eagle of a Wren, (for tho' a Wren, by Art and Management, may be made, as it were, a Nightingale, yet never a Carrion Crow or Kite); but for all the innocent Enjoyments of Life, (at leaſt, for Freedom from Pain and torturing

turing Diſtempers, for Chearfulneſs and Freedom of Spirits, for intellectual Pleaſures, mental Enjoyments, and Length of Days) they (conſidering the Temptations and Miſeries of this mortal State) generally have, and may always have, the Advantage of theſe others. (I always except extreme Degrees of Nervous Diſeaſes) As for intellectual Pleaſures, the Caſe is without all manner of doubt, (without ſome notable Error, or in extreme Caſes) poſſibly, becauſe the Organs of theſe Operations being in their own Nature delicate and fine, when waſted or ſcrap'd, (by Chronical Diſeaſes not mortal) and thus communicated to their Poſterity, theſe naturally ſubtil Parts *thus* become more fine and ſenſible, are hinder'd by the natural Weakneſs of Children, in their tender Years, to incraſſate and grow clumſy, and ſo are longer preſerv'd in their Senſibility and Refinement; at leaſt the Caſe is generally in fact ſo, (as I have obſerv'd in moſt originally tender Perſons, well educated and diſciplin'd) Infinite Goodneſs and Power bringing Good out of innocent Evil. (For the common Proverb is juſt and true, that a *Venice Glaſs* will laſt as long, if well look'd after, and even ſhine more bright, than a more groſs and coarſe one.) But to leave theſe Poſſibilities, and paſs to,

§. VIII. THE *ſecond* thing, which is, that thoſe who have originally weak Solids, and have carefully avoided the Exceſſes and Senſual Pleaſures which reduce the Robuſt to that Caſe, and have follow'd the Directions that may be learn'd, for ſtrengthening their Fibres and preſerving them from being overlaid, if they get over the Meridian of Life (or their thirty-fifth or thirty-ſixth Year) without any mortal Diſtemper, have a fair Chance to get into a firm State of Health, Vigour, and Spirits afterwards, and to hold it on without any Rub (if they be ſo wiſe then to keep from Exceſſes, or immoderate Senſual Pleaſures) to a great and *green old Age*, as I have conſtantly obſerv'd. So true is the common Obſervation, that every wiſe Man has a *Youthhood* once in his Life, if not in his early and tender Years, at leaſt, in his old Age: And this ſeems not only conſiſtent with the Wiſdom of Providence, but the Neceſſity of Things, and the Order of Nature; for let us ſuppoſe that crazy putrified Parents ſhould bring into the World ſuch a Child as I have mentioned, the Parent's Juices, for want of ſufficient Time, or proper Means, are not rectified. The Child's, on the contrary, from the Neceſſity of its low Diet, and the Length of its Nonage, (eſpecially if proper Methods be us'd, and proper Medicines join'd) muſt neceſſarily become ſweeter and purer·

purer: And if none of the great Organs be ſpoil'd ſo, as gradually to infect the whole (which generally begins to ſhew itſelf, when the Growth or Unfolding of the Solids comes to its greateſt Heighth and Extenſion, or about the mention'd Period of the Meridian of Life) the Juices then becoming ſweet, will, by Degrees, have their Effect upon the Solids, ſo that about the Time when others decline, theſe, on the contrary, begin to revive and ſpring; and enjoy that *Youth* which others have ſurviv'd: And thus Age (which naturally hardens and ſtiffens the Fibres in others) recompences the Caution, Care, and Sufferings of their younger Days, by a greater Degree of Strength, more Chearfulneſs, ſtronger Spirits, and a greater Length of Days than is common.

§. IX. Those, who being born ſound and healthy, of a ſtrong Conſtitution, and a firm State of Nerves, have acquir'd the contrary State, may have brought it on either, *firſt*, by *Accidents*, as I have before mention'd, ſuch as a Wound, Bruiſe, Diſlocation, or Fracture, which may introduce Humps, Diſtortions, *&c.* and alter the natural good Configurations of the Parts, whoſe Cure muſt depend upon the *Surgeon*'s Art, by his endeavouring to reduce theſe to their original State: to which likewiſe Remedies may be ſuggeſted for the preſent Relief of

the Nervous Diſtempers thence depending, in the Directions afterwards to be given. *Secondly*, By a bad, corrupt, or a too poor and low Diet, indiſcreet Exceſs of bodily Labour, or having expos'd themſelves too much to the Injuries of the Weather, whereby the Juices have been defrauded of that due Proportion of Heat, Nouriſhment, and Balſam, the Fibres become weak and relax'd, the Muſcles flabby and flaccid, and Lowneſs of Spirits, Melancholy, and all the Degrees and Complications of Nervous Diſtempers have enſued. Such are thoſe of the poorer Sort, who are deprived of the due Neceſſaries and Conveniencies of Life, thoſe who have gone long and dangerous Voyages, who live in Priſons, or travel in Deſarts, or thoſe who are confin'd to Monaſteries and Hermitages. But as this Country is pretty free from ſuch Caſes, and the Remedy is obvious, I need ſay no more of them. *Thirdly*, By Intemperance, want of due Exerciſe, rioting in ſenſual Pleaſures, caſual exceſſive Evacuations of any Kind, Fevers and other acute Diſeaſes not duly manag'd, by which the Juices have been made ſizy or corroſive, and the due Tone, Spring and Elaſticity of the Nerves or Solids relax'd and broken, whereby the true acquir'd Nervous Diſorders are produc'd. To reſtore ſuch to a ſound State of Health, and a good Conſtitution, or, at leaſt, to relieve their Symptoms, as far

as

as my poor Abilities can effect, ſhall be my ſincere Endeavour in the following Pages.

CHAP. IV.

That what is ſwallow'd down, and received into the Habit, is the firſt and chief efficient Cauſe of all that Mankind ſuffer in their Bodies.

§. 1. THO' I think it pretty evident, that this terreſtrial Globe, and the State of Things in it, and about it at preſent, is not deſign'd merely for a *Paradiſe of Delights*, and the ultimate End of the intelligent Creatures which inhabit it, and that for one good Reaſon, that lies within my preſent Province, to wit, our carrying about us corruptible Bodies, in their own Nature periſhable, ſubject to Accidents, Diſeaſes, and, at laſt, to Death itſelf; yet can I never be induc'd to believe that the omnipotent and infinitely good Author of it, could, out of Choice and Election,

or

or by unavoidable Neceſſity, much leſs from Malice or Impotence, have brought ſome into ſuch a State of Miſery, Pain, and Torture, as the moſt cruel and barbarous Tyrant can ſcarce be ſuppos'd wantonly to inflict, or be delighted with, in his moſt treacherous Enemies or villainous Slaves: For to ſuch a Heighth of Pain and Torture, and higher if poſſible, have I ſeen ſome brought from mere natural Diſeaſes. No! none but Devils could have ſuch Malice; none but Men themſelves, or what is next themſelves, I mean their Parents, who were the Inſtruments or Channels of their Bodies and Conſtitutions, could have Power or Means to produce ſuch cruel Effects. In itſelf this Law and Eſtabliſhment of Nature has infinite Beauty, Wiſdom, and Goodneſs: *viz.* by this progreſſive and continual Succeſſion from one Root, that the Healthy and Virtuous ſhould thereby be growing continually healthier and happier, and the Bad continually becoming more miſerable and unhealthy, till their Puniſhment forced them upon Virtue and Temperance; for Virtue and Happineſs are literally and really Cauſe and Effect.

§. II. WHEN I ſee Milk, Oil, Emulſion, mild watery Fluids, and ſuch like ſoft Liquors, run through Leathern Tubes or Pipes (for ſuch Animal Veins and Arteries are indeed)

indeed) for many Years, without wearing or deſtroying them: And obſerve, on the other Hand, that Brine, *inflammable* or *urinous* Spirits, *Aqua fortis*, or *Regia*, and the like acrimonious and burning Fluids, corrode, deſtroy, and conſume them in a very ſhort Time: When I conſider the rending, burning, and tearing Pains and Tortures of the *Gout*, *Stone*, *Cholick*, *Cancer*, *Rheumatiſm*, *Convulſions*, and ſuch like inſufferably painful Diſtempers: When I ſee the *Criſis* of almoſt all acute Diſtempers, happen either by rank and fœtid Sweats, thick, lateritious, and lixivious Sediments in the Urine, black, putrid, and fœtid Dejections, attended with livid and purple Spots, corroſive Ulcers, Impoſtumes in the Joints or Muſcles, or a Gangrene and Mortification in this or that Part of the Body: When I ſee the ſharp, (even to the Taſte, as I have often tried) the corroding and burning *Ichor* of ſcorbutick and ſcrophulous Sores, fretting, galling, and bliſtering the adjacent Parts, with the Inflammation, Swelling, Hardneſs, Scabs, Scurf, Scales, and other loathſome cutaneous Foulneſſes, that attend ſuch; the white, gritty, and chalky Matter, the hard, ſtony, or flinty Concretions, which happen to all thoſe long troubled with ſevere *Gouts*, *Gravel*, *Jaundice*, or *Cholick*: the Obſtructions and Hardneſſes, the Putrefaction and Mortification that happens in the Bowels, Joints,

Joints, and Members in ſome of theſe Diſeaſes: and the Rottenneſs in the Bones, Ligaments, and Membranes that happen in others; all the various Train of Pains, Miſeries, and Torments * that can afflict any Part of the Compound, and for which there is ſcarce any Reprieve to be obtain'd, but by ſwallowing a Kind of Poiſon (ſuch I take *Opiates* to be, upon taking great Doſes, or continuing them for any long Time.) When I behold, with Pity, Compaſſion, and Sorrow, ſuch *Scenes* of Miſery and Woe, and ſee them happen only to the *Rich*, the *Lazy*, the *Luxurious*, and the *Unactive*, thoſe who fare daintily and live voluptuouſly, thoſe who are furniſhed with the rareſt Delicacies, the richeſt Foods, and the moſt generous Wines, ſuch as can provoke the Appetites, Senſes and Paſſions in the moſt exquiſite and voluptuous Manner: to thoſe who leave no Deſire or Degree of Appetite unſatisfied, and not to the *Poor*, the *Low*, the *meaner Sort*, thoſe deſtitute of the Neceſſaries, Conveniencies, and Pleaſures of Life, to the Frugal, Induſtrious, † the

* Vide Plutarch. Sympoſiac Lib. VIII. Cap. IX. Seneca Conſol. ad Helviam & Epiſt. 95.

† *Joſephus* obſerves, that the *Eſſenes* [a Kind of Solitaires among the *Jews*] lived commonly to 100 Years, by reaſon of the Simplicity of their Diet, and their regular Life. —— *Cap.* VII. *De Bella Judaic.*

Tem-

Temperate, the Laborious, and the Active: to thoſe inhabiting barren, and uncultivated Countries, Deſarts, Foreſts, under the *Poles* or the *Line*, or to thoſe who are rude and deſtitute of the *Arts* of Ingenuity and Invention. *I muſt*, if I am not reſolved to reſiſt the ſtrongeſt Conviction, conclude, that it muſt be ſomething received into the Body, that can produce ſuch terrible Appearances in it, ſome flagrant and notable, Difference in the *Food*, that ſo ſenſibly diſtinguiſhes them from theſe latter. And that it is the miſerable *Man* himſelf that creates his Miſeries, and begets his Torture, or, at leaſt, thoſe from whom he has derived his bodily *Organs*.

§. III. Both the *End* and *Rule*, the *Deſign* and *Meaſure* of Eating and Drinking, could be no other but the Supply of the Waſte of *Action* and *Living*. The *Friction* and *Colliſion* that neceſſarily follows upon the *Impenetrability* of Matter, the Communication of Motion, and the Impreſſions of the Bodies that ſurround us, muſt neceſſarily rub off, and wear out ſome Parts from our bodily Machin. The neceſſary *Colliſions* that are made in our Juices, in breaking and ſubtilizing their Parts, to render them fit for the Animal *Functions*: the various *Secretions* of what is not proper to be retained, or what is neceſſary for the Preſervation of the In-

Individual, make a continual *Waſte* of our Subſtance. To ſupply all which, it was abſolutely neceſſary, that a due and equal Proportion of proper Nouriſhment ſhould be deſign'd us. There is alſo eſtabliſhed by the Rules of the *Animal OEconomy*, a Ballance between the Force or Elaſticity of the Solids, or the moving Organs and Channels, and the Reſiſtance of the Fluids mov'd in them (or rather the firſt ought a little to exceed the latter.) And whenever any of theſe *Rules* are long and notably tranſgreſs'd by either taking down more than the Supplies of Action and Living require in Quantity, or Things ſtronger in Nature, and of a greater Reſiſtance in Quality, ſo that the active and concoctive Powers of the Solids, are not ſufficient for them, the Individual muſt ſuffer Diſeaſes, Pains, and Miſeries, in Proportion to the Greatneſs of this Overballance.

§. IV. LET us ſuppoſe, that a Child is born Sound, Healthy, and Vigorous, (as much as the Conditions of Mortality permit) of Parents Healthy and Sound, and in the full Vigour of their Days, and that this Child has continued thus to the Age of *Puberty*, 'bating the Diſeaſes of Childhood, which generally render the Caſe better (ſuch as a Raſh, Meaſles, or Small-Pox, which are ſeldom dangerous in thoſe whoſe Parents are ſuch

ſuch as I ſuppoſe, or who have lived in any ſober way.) In the Name of *Wonder* and *Aſtoniſhment*, How is it poſſible that ſuch a Perſon ſhould come to ſuffer under ſuch terrible Miſeries as I have deſcrib'd, by any other Means, than ſome notable and obſtinate * Error in the Matter or Quantity of what he takes down, or introduces into his Habit. For as ſuch Miſery and Tortures are internal and intimate, ſo muſt the productive Cauſe be. A bad, noxious, or poiſonous *Air*, the Inclemencies of the *Seaſon* and *Climate*, violent Fatigue, and exceſſive bodily Labour, Accidents, Wounds, and Bruiſes, are what Mortality is ſubject to. But as the Influence and Operation of theſe Cauſes is ſeldom ſo long continued, as that of the other Cauſes I have formerly mention'd, ſo thoſe who are moſt ſubject to the unhappy Conſequences of ſuch Exceſſes, are generally well guarded and protected againſt any Hurt from theſe mentioned Accidents, which accordingly happen more frequently to thoſe of the lower Rank. It is is true indeed, when the ſame Exceſſes of thoſe of a high Condition, are join'd to the other Perils and Hard-

* Nobody will ever be ſeiz'd with a Diſeaſe, who takes ſufficient Care not to fall into Crudities or Indigeſtion [*i. e.* that eats no more than he can eaſily digeſt.] *Galen Lib.* 1. *De Cibis Ben. & Mal. Succ.*

ſhips

ſhips of the lower Rank now mentioned, it makes the Diſtreſs and Pain the greateſt of all, and is the proper *Scene* where ſuch *Tragedies* are acted to the utmoſt Perfection of Miſery and Woe. But as ſuch extraordinary Circumſtances rarely fall out, they are not properly the ſubject Matter of what we are chiefly concern'd about. To proceed then, let us ſuppoſe ſuch a Perſon as I have deſcrib'd, rioting and wallowing in Luxury for ſome conſiderable Time, his Fibres, Nerves, and Motive Organs being yet firm and unbroken. The moſt natural Effect of ſuch a Courſe, will be, to fill the Blood and Juices with an Exceſs of ſuch oily, ſulphureous, and inflammatory Particles, as are moſt readily turn'd into red Globules, which make the fibrous Part of the Blood. Such an inflammatory Blood (the Solids being yet tenſe and firm) will neceſſarily be driven about with too great Force and Violence, and forced into the ſmall and capillary Veſſels, deſign'd for the Lymph or thinner Fluids only, and thus inflammatory and *acute* Diſeaſes are produc'd, with all the Varieties and Degrees of their Symptoms: ſuch as *Fevers* of all Sorts and Kinds, the *Gout*, *Eryſipelas*, *Rheumatiſm*, and the like. If theſe ſmall lymphatick Veſſels, by the Force of the Circulation, and the Groſsneſs of the Fluid, driven into them, are broken and torn, then follow *Impoſtumes*, *Gangrenes*, *Mortifications*, and

and all their Train of Miſeries, eſpecially, if, together with theſe mention'd Conditions, great Store of *animal* or *urinous Salts* are brought together in great Quantities (which never fails under ſuch a Courſe) and unite and combine in larger Cluſters and Concretions, whereby the Solids are corroded, eaten and deſtroy'd, the natural Functions of the Nerves ſpoil'd and perverted, and the extreme Degrees of Torture, Malignity, and Duration are added to the other Symptoms of theſe inflammatory Diſtempers.

§. V. THIS will neceſſarily be the Caſe in a young robuſt Body and Conſtitution, when ſuch Exceſſes are violent, quick, and long continued, and the Solids have not yet loſt their Tone and Vigour, whereby the Individual will be quickly brought into thoſe acute, inflammatory, and violent Diſtempers; and then, by continu'd violent Conflicts, Nature, after many Struggles, will either break, divide, and ſubtilize theſe numerous, fiery, and inflammatory Globules, and thoſe ſharp-pointed, hard, and acrimonious Salts, and drive them out of the Habit by ſuch *Criſes* as I have deſcrib'd; and the Conſtitution being purified, the Patient will gradually return to his former Health and Soundneſs: Or if this cannot be effected, by reaſon of the Strength of the Diſeaſe, or the Greatneſs of the Obſtruction in the ſmall

Veſſels, the Perſon muſt unavoidably ſubmit to Fate. But if ſuch a Courſe be purſued more ſlowly, and by more moderate Degrees, and *Lazineſs* or Want of Exerciſe is joined with it, ſo that the Acrimony of the Salts, and the Stock of the Humours, gradually encreaſe as the Solids are relaxed and weakened: then the ſlower, colder, more humorous and chronical Diſeaſes are produced, with all the Pains, Miſeries, and Torments ariſing in this low, ſunk, and dejected State of the Conſtitution. From all which it is evident, that theſe monſtrous and extreme *Tortures*, are entirely the Growth of our own Madneſs and Folly, and the Product of our own wretched Inventions, from the Poiſon and Ordure, with which, for the ſake of a little ſenſual Pleaſure, we forcibly and tyrannically cram our poor paſſive Machins.

CHAP.

CHAP. V.

Of the surprizing and wonderful Effects of Salts, especially of the volatile, urinous, or animal Salts, upon human Bodies and Constitutions.

§. I. IT may perhaps seem incredible, nay, impossible, to those unacquainted with the surprizing and wonderful Effects of saline Concretions, especially of those call'd *volatile*, *urinous*, or *animal Salts*, upon human Bodies and Constitutions, to imagine how they should be sufficient to produce and account for those terrible Effects and Appearances, which I have describ'd in the former *Chapter*. But he who has considered and is acquainted with the surprizing *Energy*, Force, and Activity of Salts of all Kinds, together with the Tenderness and Delicacy of *animal Fibres* and Solids, if he at all ascribes them to natural and *second*

Causes, and does not altogether run into Fatality, and resolve every thing immediately into *Miracle*, *Witchcraft*, *Enchantment*, or *Omnipotence*, must acknowledge that there is nothing else among all the minute Bodies, or their *Systems*, that surrounds us, or have any considerable Influence upon animal Constitutions, that can so readily and effectually produce the mention'd Appearances.

§. II. THIS will be more evident to those who have consider'd the wonderful Effects of *Nitre*, and its Composition *Gun-powder*; the surprizing Appearances of kindled *Camphire*, and the like congeal'd *chymical Oils*, the strange *Energy* of the *urinous*, and other Kinds of *Phosphorus*'s, the Effervescence, Fireing, and Detonation of several *chymical* Mixtures: In a Word, all the strange Appearances resulting from the Mixture of *pure Light* (or the same imprison'd in its more gross Vehicles, *viz.* the several Sorts of *Sulphurs*, *Oils*, *Balsams*, and *Bituminous* Concretions) with *Acids* and *vegetable*, or *mineral Salts*, producing in the Bowels of this our Globe, *Earthquakes*, Eruptions, and *Vulcanos*, overturning *Cities*, *Hills*, and *Mountains*, and raising new *Islands* in the Bosom of the *Ocean*, and in the *Air* generating *Thunder*, *Lightening*, *Meteors*, and all the Wonders of the *Atmosphere*. But that which makes more immediately for our Purpose, is the terrible,

terrible, violent, and ſudden Deſolation and Deſtruction, Pain and Torture, produced by * *Plague*, *Peſtilence*, *ſpotted* and *purple Fevers*, *Small-Pox*, *Venereal*, *Cancerous*, and *Leprous* Diſeaſes, and all the other Epidemical and Infectious Diſtempers, with all their numerous Train of naufeous, loathſome, and painful Symptoms, their Scabs, Ulcers, Corroſions, and Putrefactions, which by Reaſon or juſt Philoſophy, can be aſcrib'd to no other intelligible or natural Cauſe, but Corroſive and Cauſtick Animal Salts. If to theſe we add the quick and ſenſible Effects of *Cantharides*, Spirit and Salt of *Hartſhorn*, and ſuch *volatile* and *urinous* Salts, the Power of Spirits, *urinous* or *inflammatory*, of Aromaticks, *Emeticks*, the Preparations of *Mercury*, and *Antimony*, the ſenſible Effects of external Applications of the ſeveral Sorts of active *Cataplaſms*, *Plaiſters*, and *Sinapiſms*, but eſpecially of † *Poiſons*, *Animal*, *Vegetable* or *Mineral*, upon human Bodies, (all which, as well as thoſe beforemention'd, plainly ow their Effects to Salts of one Kind or another, combin'd with Oils and Sulphurs) there will be found little Difficulty in this Matter.

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* Vide *Mead* on the Plague.
† Ibid. on Poiſons.

§. III. IT is plain there is a Mineral Source of Salts lodged in the Bowels of the Earth, (to which the Sea owes its Saltneſs) which tranſmits its Steams or ſmaller Particles to Minerals, Plants, and Vegetables, and ſeems to be the common *Mother* and Origin of all the ſeveral Kinds of form'd Salts or ſaline Concretions, according to its different Mixture with the other Elements, to wit, thoſe of Earth, Water, Sulphur, (or perhaps impriſon'd Light) and Air: There are likewiſe, poſſibly, two Kinds of moſt active Fluids, (Air, Water, and Mercury, being combin'd with the other paſſive Subſtances) one we know very little of, more than what I ſhall mention in a following *Chapter*. The other is that of *Light*, which actuates and enlivens the whole material *Syſtem* of Bodies here below, without which they would languiſh, deaden, chill, and be motionleſs, and this ſeems to be the active *energetick* Principle, (together with that other, which is ſuppos'd to be the Cauſe of their attractive Quality, as well as that of all Matter, and of all the ſubtile Appearances of ſmall Bodies on our Globe.) Salts of one Kind or another, ſeem to be its paſſive Inſtruments, which being driven and actuated by it, (and the other active Fluid mention'd) produce the Appearances we obſerve from them. Form'd *Salts* alſo are hard, and diſſolvible only by Water, and from it, poſſibly,

poſſibly, in a great meaſure, they originally ſpring †. They generally form themſelves into regular, and ſharp, or angular Figures, * whereby they become more piercing and penetrating: And this Regularity of their Figures makes it probable, that their Particles have plain Surfaces, which accounts for their extreme Degree of Union, or their running eagerly into one another's Embraces, as is evident from their Congelations and *Cryſtalizations*. The Volatility and Activity of Salts, ſeems to ariſe from ſeveral Sources: As firſt, from the Smallneſs of their Parts, and the Sharpneſs of their Angles: Secondly, from their greater Degree of *Attraction*, than is common to other Bodies of the ſame Bulk: And thirdly, from their Union with *Light*, *Sulphur*, and other *ſulphureous* Bodies, when they become *Urinous* or *Animal*. It is not my Affair to detail their Laws, or the *Mechaniſm* of all their Actions, my Deſign being only to give ſuch a Sketch of the Matter, from the beſt Accounts of Philoſophy, as may be ſufficient to give my Reader a general Notion of the Force of this Argument.

§. IV. MINERAL (or the Mother) Salt is, probably, ſimple, and of the plaineſt

† Vide *Newton's* Opticks.
* Vide Gulielmini de Salium Natura.

Figure (perhaps a *Tetrahedron* of an equilateral, triangular *Baſe*) which, with its Diſſolubility in Water, and the Influence of the active Principle of Light, fits it to be readily introduc'd firſt into the Subſtance of Vegetables, where, by the Action and *Attraction* of their Tubes and Solids, and its Union with the Sulphurs and Earths of Plants, it is advanced one Degree farther in Activity and Volatility, its Angles are rendered more Acute, and it becomes, by Cryſtalization a Vegetable or fix'd Salt: But 2dly, it acquires a yet further Degree of Smallneſs and Agility, when introduc'd into animal Bodies as Food, being there again ground and ſubtiliz'd by the Force of animal Fibres and Solids, and blended with animal Oils and Sulphurs, and thereby becoming what we call properly *urinous* Salt: And 3dly, the laſt and higheſt Degree of Subtility and Volatility is produc'd, when this *Salt*, now in its *urinous* Form, becomes Food for Birds and Beaſts of Prey, or for human Creatures, being there mix'd with, and agitated by the lighteſt and moſt ſubtil of all Oils and Sulphurs: And when introduced into the Habit, in great Quantities, and urg'd or actuated by the higheſt Oils and Spirits, (as happen to the *European* Nations chiefly, and to thoſe of the *Eaſtern*, who follow their Methods, in Riots and Exceſſes of animal Food and ſpirituous Liquors) they become too ſtrong and powerful for the tender and delicate Fibres,

Fibres, and produce the dismal * Appearance I have describ'd.

§. V. The Reason why *mineral* and *vegetable* Salts, *Poisons* and *Caustick*s, have such immediate and sensible Effects beyond animal Salts, seems chiefly to be owing to their Firmness and Solidity, whereby a greater Quantity of Salts is contain'd in the same Space or Volume, than can possibly be of animal Salts, because the Cement of the first (even when subtiliz'd) being Earth or earthy Particles, a greater Quantity of them are combin'd in a smaller Space than can be of animal Salts, which are united with a great Quantity of a porose and light Sulphur only, and so can neither become so compact, nor lodge so great a Quantity of Salts or attractive Particles in an equal Space. For these others, when admitted into animal Bodies, become true *Caustick*s, and burn up the internal, as *Caustick*s do the external Parts of Animals, as we see in *Arsenick*, *Vitriol*, *Alum*, &c. But after the several Degrees of *Alcoholization* and *Subtilization* formerly mention'd, the natural Salt being thus levigated and refin'd, and its Angles thereby render'd more acute, and its *attractive* Quality greater, (by the lessening of its Bulk) when Motion and Volatility is

* *Vide Philosoph. Transf.* N° 433. A Letter from *Micheli Pinelli.*

added

added to it, by its Mixture with the ſeveral Oils and Balſams, of Animals, Vegetables, and *Cannibals*, (pardon the Expreſſion) it becomes ſo ſubtil and agile, as to be able eaſily to enter into the ſmalleſt Tubes, and there exert its Fury, which the groſſer Salts, eſpecially when mix'd with Earths, are either, by their Groſſneſs, incapable of, or, by the Violence of their Action on the Parts they firſt touch, are thrown out, upon their firſt Approach, by the digeſtive Organs in convulſive Vomitings.

§. VI. THE Sum of this preſent Argument is thus, *that* Salt, in its Origin, is but one; *that* by Diviſion its Angles are made ſmaller and ſharper, and its attractive Virtue greatly increaſed; *that* though it be the moſt penetrating and attractive among little Bodies, or their *Syſtems*, and becomes, as it were, like a *Lancet* or *Razor*, yet can neither hurt nor deſtroy, when ſheath'd, or not put in Action by ſome *moving* Principle; *that* this Motion or Action is communicated to it by the moſt active and *energetick* of all Fluids, Light or Sulphur, Oils or Spirits; *that* when its Particles are cemented only by an earthy Matter, ſo that the greateſt Number of them poſſible, may be crowded into the ſmalleſt Volume; it has its moſt deleterious or deſtructive Power on animal Bodies, but under that Form is incapable of being re-

ceiv'd

ceiv'd or retain'd long in the Body for that Effect; *that* after two or three Diviſions and Subtilizations, its Parts become ſo exceeding fine, that it is thereby render'd capable to be readily introduc'd into the inmoſt Receſſes of animal Bodies, (when thus ſheath'd with animal and vegetable Oils) and in ſmall Quantities, is not only ſafe, but abſolutely neceſſary for exciting the innate Action of the Fibres and Solids, to wit, Contraction: But *that* when crowded in great or infinite Numbers and Quantities, and received into the ſmalleſt and fineſt Tubes, and there having Time and Leiſure to drop its Oils, it unites and cryſtalizes in greater Volumes and Cluſters, and it thereby acquires the Nature and Qualities of the firſt mention'd Salts or Poiſons, that is, becomes hard, compact, and deleterious, and acts as *Poiſons*, or a *Cauſtick*, upon animal Fibres and Conſtitutions. But I am weary of this Subject, and its tedious Detail; thoſe who have Philoſophy enough to underſtand or receive this Doctrine, will be convinced and ſatisfied by what has been ſaid; or, if they want any further Confirmation, may have it from what Sir *Iſaac Newton* has ſaid of the Actions of little Bodies, * as explain'd by Dr. *Keil*, and from the Explication of *chymical* Appearances of Dr. *Freind*, in his *Chymical Prelections*, or from the late inge-

* Vide Sir *Iſaac Newton*'s Opticks.

nious

nious and accurat Performance of Dr. *Bryan Robinſon*, the Reverend and Ingenious Mr. *Hales*, in his *Vegetable Staticks*, or even Mr. *Miller*'s Dictionary of *Gardening*, and the other Philoſophical Gardeners, together with the Memoirs of the *Academy Royal*, and eſpecially the *Philoſophical Tranſactions*.

§. VII. I SHALL only now add, (to apply what has been ſaid to the preſent Purpoſe) *that* it is paſt all Doubt, from * Experiment, that rich Foods, high Sauces, Aromaticks, Delicacies, fine Flavours, and rich and generous Wines, ow all their *Poignancy*, high Taſte, and Gratefulneſs, to their abounding with ſuch *Salts and Sulphurs*, in a much greater Proportion than thoſe other Foods that have a leſſer Degree of ſuch Qualities: *That* † young and tender Plants and Vegetables have ſcarce any Salts, and few Oils or Spirits at all, at leaſt, that can in any Quantity be extracted out of them; that Plants have them only when they come to Maturity, or rather in their Decline, and Animals moſt as they advance from Youth, thro' Maturity towards old Age, and ſo are more or leſs grateful to the Palate or Taſte, as theſe Salts and Sulphurs abound in them; that *Aromaticks*, the Juices of vinous Fruits or Plants, ow their Virtue,

* *Vide Boyle*'s Chymical Works. *Lemery*, on Foods, and *Tournefort*'s Plants about *Paris*.

† *Vide Philoſophical Tranſactions*.

Flavour,

Flavour, and Delicacy, to their abounding more eminently with ſuch Salts and Oils, but eſpecially to the *Spirits* extracted out of them, when the groſſer Parts are thrown off by Fermentation and Diſtillations. Now if all theſe Conſiderations put together, are not ſufficient to make out the true remote Cauſe, and give an Account of the Origin of theſe Diſeaſes, even of the moſt excruciating Nature, (tho' a great deal more of the ſame Kind might be added) I deſpair of any Succeſs with my Reader on this Subject. To conclude, *Salts*, of one Kind or another, ſeem abſolutely neceſſary to carry on the Animal Life and Functions in the beſt Manner poſſible for our preſent Situation on this Globe; and it is not poſſible to have any Food without them, ſince even Water itſelf, with a Particle of Earth, if not the Origin and ſole Matter of Salt, yet, at leaſt, is never without it; but whether * Animal or Vegetable Salts are moſt proper, every one muſt judge from his own Feelings, his Conſtitution, and the Diſeaſes he is moſt ſubject to, or from the Judgment of his Phyſician; to make which Judgment I ſhall aſſiſt the Reader in the beſt Manner I can afterwards; I think there is no Doubt to be made, that Salts of any Kind, when too many in too large Cluſters, and of the moſt

* Vide Plutarch de Sanitate tuenda & de Eſu. Carnium.

pungent,

pungent, provoking, and deleterious Nature; have the greateſt Share in the Production of thoſe Diſeaſes to which Mankind are expos'd in this Life. And that therefore, in ſome Diſeaſes, it is extremely fit and convenient, to ſupport Nature with thoſe Foods which abound in them leaſt, and where they are of the moſt benign Nature.

§. VIII. BUT leſt any one ſhould miſunderſtand what has been here ſaid, by ſuppoſing that I conſider *Salts*, according to the particular Qualities that diſtinguiſh one Kind of Salts from another, or their different Properties, whether *Acid*, *Alkalin*, or having this, or that particular Effect upon the Palat: or the Appearances ariſing upon the Actions of the ſeveral Kinds of Salts upon one another, and the other Appearances obſerv'd from *chymical* Managements (all which peculiar and diſtinguiſhing Properties and Appearances, probably ariſe only from the different Mixtures and Proportions of the other Elements in their particular Compoſition, or their different Degrees of *Attraction*.) For ſince *that* particular Formation or Union with the other Elements, and theſe different Qualities reſulting thereupon, are moſtly deſtroy'd as ſoon as they enter into an animal Body, and are mix'd and blended with the animal Juices; (at leaſt, no ſuch different Kinds of Salts are to be extracted out of theſe Juices) or *that* have

have ſuch particular Appearances and Effects, as they had before they were received into the Habit: Therefore, I ſay, that there may be no Room to miſtake my Meaning on this Head, I ſhall here add, that I conſider Salts only in their general Nature, as Angular, Hard, and Attractive, and conſequently active ſolid Particles of Matter, and make uſe of thoſe general Properties only, that are exiſtent in all Kinds of Salts, whatever other peculiar and diſtinguiſhing Qualities any particular Kinds may have, ſince tho' theſe may remain in them while they are in the Stomach and Guts, where they are ſometimes to be found, yet (as I have juſt now ſaid) they are all confounded, ſoon after they have enter'd the Habit, and mix'd with the Juices; for which Reaſon I have rejected the Conſideration of the violent and ſudden Effects of ſome Kinds of Salts, and have only obſerv'd of *Salts* in general, that they are Hard, Solid, Sharp, and Angular Bodies, highly Attractive, and diſſolvible by watery Fluids, and capable of being ſubtilized or divided into ſmaller Parts, and render'd ſharper and more volatile by different Mixtures and Managements, which are equally applicable to all Kinds of Salts, and from thence deduce the Effects they have, or produce in the Fluids, or upon the Solids of Animals, when receiv'd into the Habit. The other Conſideration of ſpecifick Salts may have

have their ſpecifick Effects on one another without the Animal. But they ſeem more proper and adapted for philoſophical than medical Diſquiſition.

CHAP. VI.

Of the Frequency of Nervous Diſorders in later Years, beyond what they have been obſerved in former Times.

§. I. IF what I have advanced in the former *Chapter* have any Truth or *Veriſimilitude*, it well be no hard Matter to account for the Frequency of Nervous Diſtempers obſerv'd of late Years, beyond what they have been in former Times. There is nothing more common, than to hear Men (even thoſe, who, on other Subjects, reaſon juſtly and ſolidly) aſcribe their Diſtempers, *acute* or *chronical*, to a wet Room, damp Sheets, catching Cold, ill or under-dreſs'd Food, or eating too plentifully of this or the other Diſh at a certain Time, and to ſuch like trivial Circumſtances, being unwilling to own the true Cauſe, to wit, their continu'd Luxury and Lazineſs, becauſe they would gladly continue this Courſe,

Courſe and yet be well, if poſſible. And there have not wanted learned Phyſicians, who have aſcrib'd the Frequency of theſe Nervous Diſtempers of late, eſpecially among the Fair Sex, to *Coffee*, *Tea*, *Chocolate*, and *Snuff*. I would not affirm, that there could be no Abuſes of theſe, otherwiſe innocent Foods or Amuſements, or that theſe mention'd Circumſtances, and Accidents may have no Effects, but they are ſo Weak, Inſenſible, and Tranſitory, if they meet with Conſtitutions tolerably Clean and Healthy, that whoever would attribute any conſiderable Diſorder to them, argues with as much Reaſon and true Philoſophy, as he who aſcribes his good Liquor intirely to the Yeſt or other Helps of its Fermentation, or the Death of a Man kill'd by a Gun-ſhot to the Paper or Tow that held down the Bullet: Health and Life, however Frail and Brittle, are too ſtrong Forts to be taken or deſtroy'd by ſuch puny and inſufficient Pop-gun Artillery. The Matter, as I take it, ſtands thus:

§. II. SINCE our Wealth has increas'd, and our Navigation has been extended, we have ranſack'd all the Parts of the *Globe* to bring together its whole Stock of Materials for *Riot*, *Luxury*, and to provoke *Exceſs*. The Tables of the Rich and Great (and indeed of all Ranks who can afford it) are furniſh'd with Proviſions of Delicacy, Number, and

Plenty, ſufficient to provoke, and even gorge, the moſt large and voluptuous Appetite. The whole *Controverſy* among us, ſeems to lie in out-doing one another in ſuch Kinds of Profuſion. *Invention* is rack'd, to furniſh the Materials of our Food the moſt Delicate and Savoury poſſible: Inſtead of the plain *Simplicity* of leaving the Animals to range and feed in their proper *Element*, with their natural Nouriſhment, they are phyſick'd almoſt out of their Lives, and made as great *Epicures*, as thoſe that feed on them; and by *Stalling*, *Cramming*, *Bleeding*, *Lameing*, *Sweating*, *Purging*, and *Thruſting* down ſuch unnatural and high-ſeaſon'd Foods into them, theſe Nervous Diſeaſes are produced in the *Animals* themſelves, even before they are admitted as Food to thoſe who complain of ſuch Diſorders. Add to all this, the *torturing* and *lingering* Way of taking away the Lives of ſome of them, to make them more delicious: and the Dreſſing of them, by culinary Torments while alive, for their Purchaſer's Table: All which muſt neceſſarily ſharpen, impoiſon, corrupt, and putrify their natural Juices and Subſtances. The *Liquors* alſo that are uſed for *Vehicles* to ſuch Food, are the higheſt and moſt ſpirituous, the moſt ſcorched by the *Solar* Beams, or inflam'd by repeated Diſtillations, to carry off the preſent Load, and leave a Diſpoſition and Craving for a new one in the ſhorteſt Time

Time poſſible. Any one who has but a tolerable Knowledge in *Philoſophy*, or is acquainted with the Animal *OEconomy*, can eaſily tell what the neceſſary Conſequence of ſuch a *Diet* muſt be in naturally weak Habits.

§. III. Not only the Materials of *Luxury*, are ſuch as I have deſcrib'd, but the Manner of Dreſſing or Cooking them, is carried on to an exalted Height. The ingenious mixing and compounding of *Sauces* with foreign *Spices* and Provocatives, are contriv'd, not only to rouze a ſickly Appetite to receive the unnatural Load, but to render a natural good one incapable of knowing when it has enough. Since *French Cookery* has been in ſuch Repute in *England*, and has been improv'd from *Spain*, *Italy*, *Turkey*, and every other Country that has any thing remarkably delicious, high, or ſavoury in Food; ſince *Eaſtern* Pickles and Sauces have been brought to embelliſh our continual Feaſts. Dreſſing, which was deſign'd to aſſiſt the Labour of Digeſtion, as it is now manag'd, not only counter-acts that Deſign, but is become the moſt *difficult*, *curious*, *ingenious*, and, at the ſame Time, one of the moſt profitable Trades *.

* Do you wonder that Diſeaſes are innumerable? Number the Cooks. ——— *Seneca* Epiſt. 95.

§. IV. SUCH a Courſe of Life muſt neceſſarily beget an Ineptitude for Exerciſe, and accordingly *Aſſemblies*, *Muſick Meetings*, *Plays*, *Cards* and *Dice*, are the only Amuſements, or perhaps Buſineſs follow'd by ſuch Perſons as live in the Manner mention'd, and are moſt ſubject to ſuch Complaints, on which all their Thoughts and Attention, nay, their Zeal and Spirits, are ſpent. And to convey them with the leaſt Pain and Uneaſineſs poſſible from Motion, or ſlaviſh Labour, to theſe ſtill and bewitching Employments: *Coaches* are improv'd with Springs, *Horſes* are taught to pace and amble, *Chairmen* to wriggle and ſwim along, to render the Obſtructions more firm and fix'd in the ſmall Veſſels, and to prevent all the Secretions that would any ways lighten the Burthen. Is it any Wonder then, that the Diſeaſes which proceed from *Idleneſs* and *Fulneſs* of Bread, ſhould increaſe in Proportion, and keep equal Pace with thoſe Improvements of the Matter and Cauſe of Diſeaſes?

§. V. It is a common Obſervation, (and, I think, has great Probability on its Side) that *Fools*, *weak* or *ſtupid* Perſons, *heavy* and *dull Souls*, are ſeldom much troubled with Vapours or Lowneſs of Spirits. The intellectual Faculty, without all manner of Doubt,

Doubt, has material and animal Organs, by which it mediately works, as well as the animal Functions. What they are, and how they operate, as, I believe, very few know, ſo it is very little neceſſary to know them for my preſent Purpoſe. As a philoſophical Muſician may underſtand Proportions and Harmony, and yet never be in a Condition to gratify a Company with a fine Piece of Muſick, without the Benefit of Sounds from proper Organs, ſo the intellectual Operations (as long as the preſent Union between the Soul and Body laſts) can never be perform'd in the beſt Manner without proper Inſtruments. The Works of *Imagination* and *Memory*, of *Study*, *Thinking*, and *Reflecting*, from whatever Source the Principle on which they depend ſprings, muſt neceſſarily require bodily Organs. Some have theſe Organs finer, quicker, more agile, and ſenſible, and perhaps more numerous than others; *Brute* Animals have few or none, at leaſt, none that belong to *Reflection*; Vegetables certainly none at all. There is no Account to be given how a *Diſeaſe*, a *Fall*, a *Blow*, a *Debauch*, *Poiſons*, *violent Paſſions*, *aſtral* and *aerial* Influences, much Application, and the like, ſhould poſſibly alter or deſtroy theſe intellectual Operations without this Suppoſition. It is evident, that in *nervous* Diſtempers, and a great many other bodily Diſeaſes, theſe

Faculties, and their Operations, are impair'd, nay, totally ruin'd and extinguiſhed to all Appearance; and yet, by proper Remedies, and after Recovery of Health, they are reſtor'd and brought to their former State. Now ſince this preſent Age has made Efforts to go beyond former Times, in all the Arts of *Ingenuity*, *Invention*, *Study*, *Learning*, and all the contemplative and ſedentary Profeſſions, (I ſpeak only here of our own Nation, our own Times, and of the better Sort, whoſe chief Employments and Studies theſe are) the Organs of theſe Faculties being thereby worn and ſpoil'd, muſt affect and deaden the whole *Syſtem*, and lay a Foundation for the Diſeaſes of Lowneſs and Weakneſs. Add to this, that thoſe who are likelieſt to excel and apply in this Manner, are moſt capable, and moſt in hazard of following that Way of Life which I have mention'd, as the likelieſt to produce theſe Diſeaſes. *Great Wits* are generally great *Epicures*, at leaſt, Men of *Taſte*. And the Bodies and Conſtitutions of one Generation, are ſtill more corrupt, infirm, and diſeas'd, than thoſe of the former, as they advance in Time, and the Uſe of the Cauſes aſſign'd.

§. VI. To all theſe Conſiderations, if we add the preſent Cuſtom of Living, ſo much in great, populous, and over-grown Cities; *London* (where nervous Diſtempers are moſt frequent,

frequent, outrageous, and unnatural) is, for ought I know, the greateſt, moſt capacious, cloſe, and populous City of the *Globe*, the infinite Number of Fires, Sulphureous and Bituminous, the vaſt Expence of Tallow and fœtid Oil in Candles and Lamps, under and above Ground, the Clouds of ſtinking Breaths, and Perſpiration, not to mention the Ordure of ſo many diſeas'd, both intelligent and unintelligent Animals, the crouded Churches, Church-yards and Burying Places, with putrifying Bodies, the *Sinks*, *Butcher-Houſes*, *Stables*, *Dunghils*, &c. and the neceſſary Stagnation, Fermentation, and Mixture of ſuch Variety of all Kinds of Atôms, are more than ſufficient to putrify, poiſon, and infect the Air for twenty Miles round it, and which, in Time, muſt alter, weaken, and deſtroy the healthieſt Conſtitutions of Animals of all Kinds; and accordingly it is in ſuch like Cities, that theſe Diſtempers are to be found in their higheſt and moſt aſtoniſhing Symptoms, and ſeldom any laſting or ſolid Cure is perform'd till the Diſeaſed be *ruſticated* and purified from the infectious Air and Damps, tranſubſtantiated into their Habits, by a great City, and till they have ſuck'd in and incorporated the ſweet, balmy, clear Air of the Country, and driven the other out of their Habit. For by innumerable Experiments it is certain, that the Nitre or Acid of freſh, new

Air, is as neceſſary towards Life and Health as freſh balmy Food.

§. VII. ALL theſe together will, I think, be ſufficient to account for the Frequency of *Nervous Diſtempers* of late. And, in fact, the ſame Cauſes pretty near, have been aſſign'd by all Obſervers, Phyſicians, and Philoſophers, in all Ages and Countries, to have produc'd ſimilar Effects. The *Egyptians*, as they ſeem to have been the firſt who cultivated the Arts of Ingenuity and Politeneſs, ſo they ſeem likewiſe to have been the firſt who brought *Phyſick* to any tolerable Degree of Perfection. The antient *Greeks*, while they lived in their Simplicity and Virtue were Healthy, Strong, and Valiant: But afterwards, in Proportion as they advanced in Learning, and the Knowledge of the Sciences, and diſtinguiſhed themſelves from other Nations by their Politeneſs and Refinement, they ſunk into *Effeminacy*, *Luxury*, and *Diſeaſes*, and began to ſtudy *Phyſick*, to remedy thoſe Evils which their Luxury and Lazineſs had brought upon them. In like manner, the *Romans* fell from their former Bravery, Courage, and *heroick Virtue*, which had gain'd them the Empire of the World. As *Celſus* obſerves, where he is giving ſome Account of the Riſe and Improvement of Phyſick, according to the Prevalency of theſe two general Cauſes of Diſeaſes, *Idleneſs* and *Intem-*

Intemperance; That theſe two had firſt ſpoil'd the Conſtitutions of the Greeks, *and afterwards thoſe of his own Countrymen the* Romans, *when become Maſters of the Luxury as well as the Country of thoſe polite People.*

§. VIII. It were eaſy to ſhew, from the beſt Philoſophy, confirm'd by the moſt ſolid Experience, that Diſtempers of all Kinds ow their more remote Origin, Cauſe, and Riſe to the ſame Principles: And that the Pains and Trouble ſome have taken to ſearch and diſcover from *Hiſtory*, the Occaſions and Times of the Appearance of ſuch and ſuch Diſtempers, ends only in gathering and collecting ſome new Names, which Mankind have arbitrarily beſtow'd upon ſome particular Symptoms, Degrees, or Paroxyſms of univerſally known Diſeaſes; and that theſe Enquiries tho' they may divert and amuſe the Enquirer and the Reader, like any other Pieces of Hiſtory: are of no further Uſe or Advantage to the World, than in ſo far as they at the ſame Time diſcover the Means and Medicines by which ſuch Symptoms or Degrees of Diſtempers were remedied or overcome. For, I think, it is plain to a Demonſtration, that all Diſeaſes whatſoever, by whatever Names or Titles dignified or diſtinguiſh'd, ſo far as they are natural and internal Diſtempers, and not caus'd by Accident, muſt in the main

main proceed (if we ſuppoſe, as we muſt, that Mankind at firſt, were Healthy and Sound) from Intemperance, or ſome Error in the Quantity or Quality of their Food, and Lazineſs or Neglect of due Exerciſe: by which as the Solids and Juices of the Parents have been ſpoil'd, ſo their Poſterity by continuing the ſame Courſes have gradually ſuffer'd higher and more extreme Diſorders or Symptoms, ariſing from the ſame general Cauſes: which upon their firſt Appearance receiving new Names by their Obſervers, as new and particular Diſtempers, have increas'd to ſuch a Number, as to exhibit that numerous Train of Miſeries with which our *Books of Phyſick* and *Bills of Mortality* are fill'd: And as the Age grew worſe, and the ſame Cauſes have been continued, and conſequently the Conſtitutions more deprav'd, not only more numerous, but higher and more terrible Symptoms have ariſen, till they have come at laſt to ſuch a Degree of Malignity, as to infect and contaminate by mere Touch or Contact; nay, even by the Smoak or Steam emitted from ſuch diſeas'd Habits. Not that I would deny that *Seaſons*, *Climates*, *aſtral* and *aerial* Influences, and many other Circumſtances, had any Effect or Influence in begetting or propagating theſe Diſtempers, but that theſe are ſlight, partial, and occaſional Cauſes only, in reſpect of thoſe others mention'd. And he that will

will conſult Hiſtory, will find ſufficient Arguments to draw the ſame Concluſions.

§. IX. All Diſeaſes have in ſome Degree or other, or in Embryo, been extant at all Times, at leaſt, might have been, if the efficient Cauſes, *Idleneſs* and *Luxury*, had been ſufficiently ſet to *work*, which were chiefly in the Power of Men themſelves. What we call Nervous Diſtempers, were certainly, in ſome ſmall Degree, known and obſerv'd by the *Greek*, *Roman*, and *Arabian* Phyſicians, tho' not ſuch a Number of them as now, nor with ſo high Symptoms, ſo as to be ſo particularly taken Notice of, except thoſe call'd *Hyſterick*, which ſeem to have been known in *Greece*, from whence they have deriv'd their Name: But as they were probably a ſtronger People, and liv'd in a warmer Climate, the ſlow, cold, and nervous Diſeaſes were leſs known and obſerv'd; the Diſtempers of all the *Eaſtern* and *Southern* Countries being moſtly *acute*.

§. X. When theſe general Cauſes I have mention'd, came to exiſt in ſome more conſiderable Degree, and operate in the more *Northern* Climates, then theſe Nervous Diſeaſes began to ſhew themſelves more eminently, and appear with higher and more numerous, and atrocious Symptoms. *Sydenham*, our Countryman, was the Phyſician of

Note

Note who made the moſt particular and full Obſervations on them, and eſtabliſh'd them into a particular Claſs and Tribe, with a proper, tho' different, Method of Cure from other chronical and humorous Diſtempers, tho' their true Nature, Cauſe, and Cure has been leſs univerſally laboured and known, than that of moſt other Diſeaſes, ſo that thoſe who could give no tolerable Account of them have call'd them *Vapours*, *Spleen*, *Flatus*, *Nervous*, *Hyſterical*, and *Hypochondriacal* Diſtempers.

CHAP. VII.

Of the true Nature of the Fibres and Nerves.

§. I. THE Fibres are *ſmall*, *tranſparent*, *ſolid*, and *eluſtick*, or ſpringy Threads or Filaments.

BY *Fibres*, I mean here the leaſt and ſmalleſt Threads in the Compoſition, of which many unite to make one ſenſible *Fibre*. Our Hairs, which are a Kind of *Fibres*, may be divided and ſplit into a great Number

Number of ſmall ones, evident to the naked Eye; but *Leewenhoeck*, by his Glaſſes, has diſcover'd five or ſix hundred of them in one viſible *Fibre*. They are *tranſparent*, as is evident, when ſufficiently waſh'd and cleans'd from the Skins, Humours and Fluids that adhere to them. The *laſt* and ultimate *Fibres* muſt of Neceſſity be *Solid*; for a *Fibre* that has a Cavity muſt conſiſt of ſeveral others that go to make up its Coat; but even the ſmalleſt compound *Fibres* may be likewiſe *ſolid*, and conſiſt of the ſimple ones, as a Silk Thread is made up of the Filaments of the raw Silk; for the beſt Glaſſes diſcover no Cavity in them, at leaſt, they are not fairly prov'd to be Tubular or Hollow by the Appearance they give of ſome Cavities, when view'd thro' a Microſcope, ſince what appears to ſome to be ſo, may be no other than the Interſtices between them; as ſeems highly probable from their lying oblique to the Length of the *Fibres*, to which they ought to run parallel, if theſe *Fibres* were Tubular. But other Arguments to confirm this ſhall be aſſign'd in their proper Place. They are *elaſtick* or ſpringy, as appears by a *Fibre*, or a Muſcle's contracting (when divided) towards both Extremities; and that Heat and Puncture ſtimulate them into involuntary Spaſms and Convulſions.

§. II.

§. II. ALL the Solids of the Body, when duly prepar'd, reſolve themſelves, or may be ſeparated into ſuch *Fibres* at laſt. They are probably platted and twiſted together in the Manner I have deſcrib'd, to make the larger ſenſible *Fibres*: And theſe again are either united in Bundles to form the *Muſcles*, *Tendons*, *Ligaments*, &c. or woven into a fine *Web*, like Cloth, to make the *Membranes*, the Coats of the Veſſels, *&c.* only in ſome the longitudinal, in others the tranſverſe *Fibres* are larger and ſtronger; or theſe laſt are rolled *ſpirally*, according to the particular Office or Function deſign'd to be perform'd by them. The Structure of the Bones ſeems to be like that of a Piece of Linen roll'd upon a *Cylinder*, thro' which a vaſt Number of Pins are ſtuck perpendicular to the Surface, to keep it from unrolling. Theſe, and doubtleſs many other, Methods of Texture are made uſe of by the Infinitely-wiſe Author of Nature, in the Fabrick of the Solids of the Animal Machin. We muſt content our ſelves, in the Explication of the Works of Nature, with Alluſions to thoſe of Art, that come neareſt the Caſe where philoſophick Nicety is not intended.

§. III. THE ſenſible or compound *Fibres*, as they are found in the Structure of an Animal

mal Machin, are of three Kinds. *Firſt*, Some are of a looſer and ſofter Texture, or of a weaker Spring and Elaſticity, contracting eaſily and readily, and requiring only a ſmall Force to diſtend them, being moiſtened with a greater Quantity of Blood; (which makes them look red) and ſuch are all the *Muſcular Fibres*, which are employed in the Compoſition of the Inſtruments of voluntary or animal Motion, whoſe greater Action requires a greater Quantity of balmy, warm Moiſture, to preſerve their due Degree of *Tenſion*, and repair their caſual and ordinary Decays. *Secondly*, Others are of a cloſer and more compact Diſpoſition, the ſmaller *Fibres* whereof they are compos'd, being more firmly and intimately united, and crowded or compreſs'd into a ſmaller Space, in conſequence of which their *elaſtick* Force is greater, they contract with greater Strength and Quickneſs, and are with more Difficulty diſtended, being moiſten'd with a thinner, more rare, milky and watery Fluid, becauſe of their ſolid Texture, to keep them from growing rigid or hard, and ſuch are the Fibres of the Membranes, Tendons and Nerves, whoſe Compactneſs and cloſer Union of Parts, ſeems to be the Reaſon of the greater Degree of Senſibility they are evidently endued with above thoſe of the firſt Kind. The Motion or Impreſſion communicated to them, being thereby leſs interrupted,

rupted, broken or loſt; and the laſt of theſe particularly, to wit, the *Nerves*, are made uſe of to communicate the Impreſſion they receive from outward Objects, or the muſcular Fibres to the *Senſorium* in the Brain, and by it to the ſentient Principle or *Muſician*, and from it to the Organs. *Thirdly*, There is yet another Sort of theſe compound Fibres of a hard and rigid Make, whoſe *Elaſticity* is like that of Steel, and not of the ſo diſtractile Kind, like thoſe before mention'd, and conſequently, being neither fit for Senſation or Action, they are only employ'd as a Support or Security for the tender Solids, requiring only a little Oil to keep them from growing too dry or brittle; and of this Kind are the Fibres of the Bones. Every ſingle Fibre has a particular Membran involving it, like the Bark on a Tree, and ſome particular Cluſters have another Membran binding the Whole.

§. IV. FROM this Account of the *Fibres* in general, if juſt, it is plain, that in their original Conſtitutions they are much the ſame, and that their different Properties and Appearances ariſe only out of the various Methods of Texture employ'd in their Compoſition, according to the Uſes they were intended for. It is likewiſe probable, that all the *Fibres* of the Body (except thoſe of the hard and rigid Kind, whereof the Bones are compos'd) are ſenſible, more or leſs, accord-

according to their Denſity or Cloſeneſs of their Texture, or the Degrees of their *elaſtick* or *diſtractile* Force, conſequent thereupon, and their Communication with the Brain; the *Nerves* being only ſome of theſe Fibres the moſt ſuſceptible, by their Structure of communicating Action and Motion, made uſe of to convey ſuch Impreſſions, as they receive from outward Objects, or the other Fibres (however this Intercourſe is carried on between them, whether by Engrafting, like the Blood Veſſels, or otherwiſe, I ſhall not determin) to the Seat of the Intelligent or ſenſitive Principle, and to carry back from thence the firſt Tendency of Action to the *Muſcular Fibres*, when they contract or relax, in order to the ſeveral Functions of the *Animal OEconomy*. To tell preciſely in what Manner this is perform'd, is, perhaps, impoſſible, I am ſure very difficult; nor do I think it any ways neceſſary to what I have to propoſe, concerning the Nature and Cure of *Nervous Diſtempers*, commonly ſo call'd. I am of Opinion, that theſe Diſorders do not ſo properly depend upon one Kind of *Animal Fibres*, that particularly of the *Nerves*, as is commonly ſuppos'd, unleſs it be in ſmall and Topical Diſorders of the nervous Kind: but that when there are general internal Diſeaſes, and that many of the *Fibres* and *Nerves* ſuffer, the whole *Syſtem*, or all the Solids of the Body (except thoſe which are

firm and hard) ſuffer together in ſome Degree or other.

§. V. THAT there is a certain *Tone*, *Conſiſtence*, and Firmneſs, and a determin'd Degree of *Elaſticity* and *Tenſion* of the Nerves or Fibres, how ſmall ſoever that be, (for it muſt be in ſome Degree even in Fluids themſelves) neceſſary to the perfect Performance of the *Animal Functions*, is, I think, without all Queſtion, from an Exceſs *over* or Defect *under* which, in ſome eminent Degree, Diſeaſes of one Kind or another certainly ariſe. Thoſe I am chiefly concern'd for in the following Treatiſe, are what proceeds from the Defect, or that Degree which falls below the juſt Mediocrity neceſſary for perfect Health: That is, thoſe Diſeaſes that enſue upon a too lax, feeble, and *unelaſtick* State of the *Fibres* or *Nerves:* And that every one may, in ſome meaſure, judge whither this be their Caſe, I ſhall hereafter enumerate the Signs and Symptoms that determin it, after giving the Reader ſome Conjectures concerning the Uſe of the Fibres, and the Manner of their Functions.

CHAP.

CHAP. VIII.

Of the Uſe of the Fibres and Nerves; the Manner and Cauſes of Senſation, and of Muſcular Motion.

§. 1. IT not being my Intent to run into *philoſophical* or ſpeculative Diſquiſitions in a practical Treatiſe, which I deſign chiefly for the Uſe and Benefit of my *fellow Sufferers* under *nervous* Diſtempers; I ſhall only, with all the Brevity and Perſpicuity I am capable of, repreſent to the *curious Reader*, what I have found moſt probable among the *Phyſicians*, *Philoſophers*, and *Mathematicians*, upon this intricate and perplex'd Subject, having, I think, conſider'd Impartially, and with ſome Attention, all thoſe who have offer'd any thing ſolid upon it; and on this Account chiefly, that the *curious Reader* may more readily reliſh ſome of the Reaſons for Advices of leſs Moment, which I ſuggeſt for treating of theſe Diſtempers in the beſt manner my Obſervation and Experience have taught me. But I lay much greater Streſs upon the Experience

and Obſervations themſelves, than upon any *philoſophical* Reaſons I, or any other, can ſuggeſt; tho', I think, they may not be without their Evidence, when drawn from the real Nature of Things, or from the beſt Accounts of the *Animal OEconomy* we have hitherto gain'd, and may ſometimes approach near to a Demonſtration in Subjects more ſimple, and more obvious to Senſe and Experiment than thoſe I now treat of.

§. II. IN the *firſt* place, I take it for granted, that the *intelligent Principle* is of a very different, if not quite contrary, Nature from this organical Machin which contains it; and has ſcarce any thing in common to them, but as they are Subſtances. It is well known to *Phyſicians* what wonderful Effects, the *Paſſions*, excited by lucky or unlucky Accidents, (which are juſtly reckon'd *Intellectual* or *Spiritual* Operations) have on the Pulſe, Circulation, Perſpiration, and Secretions, and the other Animal Functions, in *Nervous* Caſes eſpecially, even to the reſtoreing from Death, and deſtroying Life, as innumerable Inſtances demonſtrate. I have felt a Pulſe languiſhing, interrupting, and juſt dying away, render'd ſtrong, full, and free by a joyful Surprize, and on the contrary. * Dr. *Bryan Robinſon's* Reaſoning is

* Vide Dr. *Bryan Robinſon's Animal OEconomy*, Prop. xxi.

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concluſive, and yet I ſhall give one Inſtance, of which I myſelf (with many others) was an Eye-witneſs, more coercive, where an *Effort* of the *Mind* reſtor'd to Life once and again (to all Appearances) extinct Animal Functions. Now if the Principle of both Parts of the Compound were one, or if the Whole had but a material or organical Principle, or if there were only an external Spring of Motion and Action, the Functions dying, expiring, and going down, the Whole would always die and extinguiſh. But ſurely no different or independent Internal Principle, could reſtore, invigorate and actuate the dead or juſt dying material and animal Functions, as in this laſt Caſe *. I have formerly ſuggeſted, that the beſt *Similitude* I can form of the Nature and Actions of this *Principle* upon the *Organs* of its Machin, is that of a skilful *Muſician* playing on a well-tun'd Inſtrument. So long as the Inſtrument is in due Order, ſo long is the Muſick perfect and compleat in its Kind. As it weakens or breaks, the *Harmony* is ſpoil'd or ſtop'd. Some of the Parts of this Inſtrument being more delicate than others, are ſooner diſorder'd or broken. The great and principal ones, which preſide over and actuate the leſſer, are Strong and Durable, and require a greater

* Vide Part 3d, the Caſe of Col. *Townſhend.*

Force and Violence to diſorder them; but when once they are worn out, ſpoil'd, and ruin'd, the leſſer and dependent ones are involv'd in their Fate, and the *Muſician* muſt neceſſarily ſhift his Place and Scene. It is the Nature of all material Organs to decay and be worn out by Time. The Diviſibility of Matter, the Friction of the Parts upon one another, and the Action of the Bodies that ſurround them, make this inevitable; but Accidents, Violence, and Miſmanagement will quicken and forward their Ruin.

§. III. MATERIAL Objects can act no otherwiſe upon material Inſtruments, than by communicating their Action and Motion to them, or, at leaſt, to the *Medium*, Fluid, or ſubtil Matter that ſurrounds them; that is, material Objects can act no otherwiſe upon animal Organs, but either immediately by communicating their Action and Motion to theſe Organs, and putting their conſtituent Parts into particular Vibrations, inteſtine Action and Reaction upon one another: or mediately by the Intervention of ſome *ſubtil Fluid* or Matter on which they impreſs their Actions and Motions, which are tranſmitted by the *Medium*, in the ſame Manner to the Organ. Small Bodies act upon one another in the ſame Manner, and by the ſame Laws and Mechaniſm, that the *Syſtems* of greater ones do: And he who would

would underſtand the Effects of little Bodies, Fluids, or material Spirits upon greater Bodies, and the Nature of the Action of their Particles upon one another, has nothing to do, (if he reaſons juſtly) but to reſemble ſmall Bodies to great, under particular Laws and Conditions. To apply this general Doctrine to the Caſe in Hand: We may conclude, that *Smelling*, for Example, is nothing but the Action of an odorous Body, or the Steam or Vapour emitted from it, giving a determin'd Impulſe to the Nerves or Fibres of the Noſtrils, which, by their *Mechaniſm*, propagate this Vibration and Impulſe, thro' their Length to the intelligent or *ſentient Principle* in the Brain (which I reſemble to the *Muſician*). Again, *Feeling* is nothing but the Impulſe, Motion, or Action of Bodies, gently or violently impreſſing the Extremities or Sides of the Nerves, of the Skin, or other Parts of the Body, which by their Structure and *Mechaniſm*, convey this Motion to the *Sentient* Principle in the Brain, or the *Muſician*. Laſtly, *Seeing*, or the Perception of the Bulk, Diſtance, Situation, or Colour of Objects, is nothing but the Action of Light (a Fluid of its own Kind) reflected or refracted from the Surfaces of Bodies or outward Objects (ſome of which ſcatter the Rays from one another, in an infinite Variety of *Angles*, and ſo by *Experience* determin their *Diſtance* and

Bulk: And tranſmit one Kind of Rays more copiouſly than another, to determin their *Colour)* which being variouſly refracted in the Humours of the *Eyes*, are at laſt united on the *Retina*, ſo as there to form an *Image* analogous to that of the outward Object, which by ſtriking the Nerves of the *Retina*, (in the ſame Manner that the Object it ſelf would have done) is by them tranſmitted to the *ſentient Principle*. It is much after the ſame Manner in all the other Inſtruments of the Senſations.

§. IV. WHAT is the true Cauſe of *Elaſticity* in general, or that of the *animal Fibres* and *Nerves* in particular, is, I think, an unexplicable *Problem*, unleſs we admit of a centrifugal or repelling Fluid. Even the true Nature and Cauſe of *Coheſion* and *Continuity* it ſelf was uncertain till of late, and as yet is too general, as far as this Kind of Fluid or ſubtile Spirit explains it. The Principle of *Attraction* both in great and little Bodies, is evident from innumerable Experiments; but what the Laws of this general Principle may be, in all *Syſtems* of Bodies; or what Limitations or Reſtrictions it may undergo, to ſolve the particular Appearances, is, I fear, as yet imperfect. Perhaps Generals, in Natural Philoſophy, (as well as ſome other Sciences) are all that we can attain to in our preſent State (for it ſeems

ſeems Preciſion is a Contradiction to Finitude). We ſee indeed that Bodies of plain, ſmooth Surfaces, or in which many Points come into Contact, cohere moſt ſtrongly, which muſt neceſſarily follow from the Principle of *Attraction*. Sir *Iſaac Newton* has ſhewn the *Analogy* of Bodies flying from one another; or their having a Principle of *Repulſion*, to *negative Quantities*, in *Algebra* and *Geometry*, and to ſome other Appearances in Nature: whereby he hints a probable Account of the Elaſticity and the Compreſſion of the Air: And the ſame Manner of Philoſophiſing, duly applied and ſuited to Circumſtances, will equally account for the *Elaſticity* of all Fluids whatſoever, and perhaps of Solids too. There are ſome Experiments upon Bodies, that ſeem to prove the real Exiſtence of ſuch a Principle in Nature as *Repulſion*: for Example, (not to mention others, of which there are a great Number, that enforce the ſame Concluſion) *That* whereby a ſmooth *Priſm*, rubb'd ſtrongly, drives Leaf-Gold from it, and ſuſpends it till its Influence is withdrawn, *Hawsbee*'s Experiments on an exhauſted Glaſs *Sphere* or *Cylinder* violently turn'd on an *Axis*: Water riſing in a *hyperbolick* Line above the Surface, and *Mercury* ſubſiding below it in the ſame Curve, and a great many other ſuch Experiments. We ſee alſo, that a Body under a circular Rotation, has a conſtant

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Tendency to fly off in the Tangent, which a certain *late Author* has made Uſe of to explain *Elaſticity* by (tho', I think, with indifferent Succeſs). Now tho' all theſe Appearances may poſſibly be accounted for from other Principles, different from that of *Elaſticity*, yet, I think, they may be ſufficient to illuſtrate this Principle of *Repulſion*. *Animal* and *Vegetable* Subſtances, ſuch as *Ivory*, *Whale-Bone*, the *Tendons* and *muſcular* Subſtances of Animals, *Cork*, *Sponge*, &c. are the moſt perfectly *elaſtick* of any Bodies known, which makes it highly probable, that the Actions, Senſations, and Functions of Animals and Vegetables, are owing, in ſome meaſure, to this *Elaſticity* in the Solids: And *Metalick* and *Mineral* Bodies (as is well known) have their elaſtick Properties increas'd and augmented by *Animal* and *Vegetable Salts* united with them while they are in *Fuſion* by Fire.

§. V. THE moſt difficult Problem in all the Animal OEconomy, is, to give any tolerable Account of *Muſcular Action* or *Animal Motion*. The Similitude of a Machin put into Action and Motion by the Force of Water convey'd in Pipes, was the readieſt Reſemblance the *Lazy* could find to explain *Muſcular Motion* by. It was eaſy, from this Reſemblance, to forge a thin, imperceptible Fluid, paſſing and re-paſſing through

through the Nerves, to blow up the Muſcles, and thereby to lengthen one of their Dimenſions, in order to ſhorten the other. On ſuch a ſlender and imaginary Similitude, the precarious *Hypotheſis* of *Animal Spirits* ſeems to be built. But as their Exiſtence is, I fear, precarious, ſo, were it real, they are not ſufficient to ſolve the Appearances, as ſhall be more particularly conſider'd hereafter. All I ſhall further ſay here, is, that this and the other abſtruſe Appearances in the Animal and Vegetable Kingdoms, particularly *Vegetation*, *Elaſticity*, *Coheſion*, the Emiſſion, Reflexions and Refractions of *Light*, *Attraction* in the greater and leſſer Bodies, and all the other ſecret and internal Actions of the Parts of Matter upon one another, are with ſome ſhew of Poſſibility ſuſpected, and by ſome Obſervations (not otherwiſe to be accounted for) made not improbable by the late *ſagacious and learned Sir* Iſaac Newton *, to be owing to an infinitely ſubtil, elaſtick Fluid, or Spirit, (as he ſtrongly expreſſes that ſubtil Matter) diſtended thro' this whole *Syſtem*, penetrating all Bodies with the greateſt Facility, infinitely active and volatile, but more condens'd in *Vacuo*, or Spaces void of groſſer Matter, than towards the Surfaces of

* Opticks, Book III.

Bodies,

Bodies, or in them: And by this *Æther*, *Spirit*, or moſt ſubtile Fluid, the Parts of Bodies are driven forcibly together, and their mutual attractive Virtue ariſes, and the other beforemention'd Appearances are produced. The Exiſtence of this *ſubtil Fluid* or *Spirit*, is made probable by what he has obſerv'd of Liquors, *heating* and *cooling*, Mercury riſing and continuing rais'd, and ſmooth Bodies clinging together, and requiring an equal Force to ſeparate them in *Vacuo*, or in an exhauſted Receiver, as in Air: And a great many other Experiments have been ſuggeſted not otherwiſe to be ſo readily accounted for. And it is probable, that thoſe other mention'd Appearances may be owing to the ſame Cauſe, ſince we find always *ſimilar* Effects have *ſimilar* Cauſes, and that Nature is frugal in *Cauſes*, but various and manifold in *Effects*: But Sir *Iſaac* not having been able to make a ſufficient Number of Experiments to determin all the Laws of this Fluid, nor indeed ſufficient abſolutely to prove its Exiſtence, he leaves it to the Sagacity of future Ages to determin them, and to apply them to the Appearances; and finding nothing in the Writings of other *Philoſophers*, *Mathematicians*, or *Phyſicians*, of equal Probability with this, tho' imperfect Account of theſe Difficulties, I will offer the Reader no other.

CHAP.

CHAP. IX.

Of the Exiſtence of animal Spirits, and of their Uſe to account for animal Motion, and the other animal Functions.

§. I. THE Doctrine of Spirits, to explain the animal Functions and their Diſeaſes, has been ſo readily and univerſally receiv'd from the Days of the *Arabian* Phyſicians (and higher) down to our preſent Times, that ſcarce one (except here and there a *Heretick* of late) has call'd this *Catholick* Doctrine in queſtion. And thoſe who perhaps had Courage or Curioſity enough to doubt of, or examine the Matter, either out of Lazineſs, or to avoid a tedious Way of expreſſing themſelves, have implicitly gone into the common Dialect which is now very convenient. The *Syſtem* at firſt was but rude and imperfect, but having been adopted by *Philoſophers* and *Mathematicians*, as well as *Phyſicians*, they have brought it to a more conſiſtent

ſiſtent and leſs abſurd *Theory*. *Borelli* gave it a great Countenance, by receiving it to explain *muſcular* Motion, in his Book *De Motu Animalium*. *Willis* gave it all the Advantages of Eloquence and Metaphor. *John Bernoulli* has added to it a Kind of Geometry and Calculation. And laſt of all Monſ. *des Molieres*, in the *Memoirs de l'Academie Royal* for 1724, has added Plainneſs, and ſome Conformity to the Natural Appearances, and taken off moſt of the common Objections. I ſhall not tire myſelf, nor the Reader, by detailing the *Syſtem* at length, nor the ſeveral Steps by which it has been reformed and amended. *Goelike*, Profeſſor at *Frankfort*, in a ſmall Treatiſe, has ſolidly expos'd and ridicul'd it as far as *Borelli* went, or the precedent or co-temporary Phyſicians: And that admirable Geometer Dr. *Pemberton*, has, I believe, *geometrically* ſhewn the Inſufficiency of what *Bernoulli* has advanced to mend the Matter, in his Preface to Mr. *Cowper*'s Book on the *Muſcles*. I ſhall therefore only ſuggeſt ſome general Reflexions, which perhaps equally diſtreſs this *Syſtem*, however improv'd or amended.

§. II. I WILL not urge, that the beſt Eyes or Senſes, however aſſiſted, have not hitherto been able to diſcover any Cavity in the Subſtance of the *Nerves*, or in the ſmall Fila-

Filaments into which they are divided. That, on the contrary, as far as *Leewenhoeck* (the beſt Obſerver doubtleſs) or others who have examin'd the Matter with great Accuracy, could perceive: they appear ſolid, tranſparent, and with broken Reflexions, even when dry, like crack'd *Glaſs-Wire*, *Horn*, or any other ſolid Subſtance, without any apparent Cavity. Nor that by compreſſing them by *Ligatures*, ſtopping the Influx, or by ſtroaking and milching their Lengths, are any Appearances to be obſerv'd like thoſe in other Veſſels, which we know do carry Fluids in them, more than muſt neceſſarily happen from compreſſing the ſmall Arteries that go along by them. It is true, that by ſtopping and tying the Trunks of the greater Nerves, the Muſcle it ſelf will turn *Paralytick* and Motionleſs, but it will equally do ſo upon intercepting the Motion or Influx of the Blood, which concludes nothing but this, that theſe *Nerves* are neceſſary towards the Action of the Muſcles, whether from their carrying a Fluid, or from their own *Tonick* Nature, their internal Configuration, or any other Manner they may act, is not thereby determin'd. And if Probabilities could any way influence a Fact, they muſt lie on the other Side of the Queſtion, ſince that thin and ſoft Liquor, which ſeems only fit to keep them moiſt and lax, rather derogates from the Exiſtence of

any ſpirituous Fluid in them proper for the intended End. Nor, *thirdly*, will I urge againſt it Dr. *Gliſſon's* Experiment of putting the Arm of a ſtrong, brawny Porter into a large Tube full of Water, and fixing it cloſe to his Shoulder, that the Water might not get out, but aſcend into a ſmall *conical* Tube, paſſing out of the Side of the larger one: whereby he found, that upon the ſtrongeſt Action of the Muſcles, the Water ſubſided and fell in the ſmall Tube, and roſe again upon their ceaſing to act; from whence he concludes, that *Muſcular Motion* is not performed by the Inflation or Swelling of the Muſcles, but that, on the contrary, when they are mov'd, they are contracted into a leſſer Figure, and more compact Subſtance, or are hardened: which would ſcarcely happen, if any Matter, how ſubtil ſo ever, flow'd in the Nerves, and thereby was added to the Subſtance of the Muſcles: For ſince the *Impenetrability* of Matter is demonſtrable, the leaſt ſuch an Addition could effect, was, that tho' the Fluid, by its Subtilty, would not ſenſibly increaſe the Bulk, yet ſurely it could not leſſen it. I ſay, I ſhall not urge theſe obvious Objections againſt this Doctrine; becauſe, tho' I think they cannot be ſolidly anſwer'd, yet they may be evaded; but ſhall proceed to offer a few Conſiderations, which I think equally diſtreſs it, in

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all the Improvements that have been made on it.

§. III. SOME have imagin'd the Nature of this Fluid of *animal Spirits*, to have ſome Reſemblance with that of Light, (the moſt ſubtil, active and penetrating Fluid apparent in this our *Syſtem*) which would make them quickly penetrate, fly through, tear, break, and conſume their rare and tender Priſons, which would be of no more Uſe to them, to determin them to regular and uniform Motions, than Glaſs Tubes are to Light. And were they like *urinous* or *inflammable Spirits*; yet neither would ſuch ſlender Priſons contain them any Time, or convey them uniformly for regular Purpoſes. And *laſtly*, if they were like Water or aqueous Fluids, they could neither have Activity nor Subtilty ſufficient to ſolve the Appearances, nor could they move with Velocity enough to anſwer the Purpoſes of Volition, Senſation, and voluntary or involuntary Motions, under that more groſs and ſluggiſh Form, and would even then ooze thro' their containing Tubes.

§. IV. IN a Word, give them what Nature you will, they will never anſwer the *animal Functions* and Appearances. For ſuppoſe them to have any Reſemblance to the other Fluids in our *Syſtem*; if extremely

volatile and active, they would fly away and tear in a very ſhort Time their containing Tubes and Canals the *Nerves*, and could not receive regular Determinations from them; and yet ſuch they muſt be, to anſwer the Ends of Volition and Senſation: And if they were groſſer, denſer and leſs refin'd, they would not anſwer quick and ſudden Motion, and its Ceſſation. And they can never be ſuppos'd to be extremely active and volatile, and groſs, and thick at the ſame Time. We find in *Dropſies*, that a groſſer Fluid, than they can be ſuppos'd to be, will ouze in great Quantities thro' Veſſels of as cloſe a Texture as theirs; not to mention the ſudden Effects of all Kinds of Spirits (taken inwardly) upon the *Nerves*, which from this Appearance muſt even be ſuppos'd to penetrate the Subſtance of theſe *Nerves*, and yet the nervous Fluid muſt be, at leaſt, as ſubtil and penetrating as they.

§. V. QUICK and inſtantaneous, ſtrong, and violent Motions (increas'd by adding great Weights, as we know by Experience) ſeem abſolutely to have determin'd the Nature of animal Spirits, to that of the moſt active and volatile Kind of Fluids imaginable, becauſe none elſe is capable of ſo quick and ſtrong Actions, in order to determin the inſtantaneous Obedience of the Muſcles to the

Orders of the Will: And ſuch ſtrong, violent, and quick Motions muſt neceſſarily make a great Waſte and Expence of theſe animal Spirits, ſo as to require a conſtant Supply of ſuch fine and ſubtil Parts from the Food: And yet we find that aqueous, vegetable, and earthy Subſtances only, make up moſt of the Nouriſhment of thoſe who have the beſt and ſtrongeſt Spirits, and live in a conſtant Courſe of ſuch Action; and the animal Heat, employ'd to generate them, riſes no higher than that of Vegetation or Incubation only, which is not ſufficient for any other Kinds of Spirits, inflammatory or urinous. *But* how any Fluid at all, of what Kind ſoever, can be ſuppos'd or imagin'd to go backwards and forwards in the ſame indiviſible Inſtant almoſt, (to convey Pain, for Example, to the ſentient Principle, and muſcular Action at the ſame Inſtant, to ſhut the Eyes upon Appearances of Danger, or to actuate all the Muſcles neceſſary for running away under a *Panick*, and a thouſand other Inſtances that may be given) ſeems very hard to explain from the Nature of Fluids known here below.

§. VI. THE Exiſtence of animal Spirits, has been chiefly contriv'd to ſolve the Appearances of *nervous Diſtempers*, *viz.* Obſtructions of the Nerves, or their Incapacity to act under ſome Circumſtances. Now if theſe Appearances can be accounted for, more

conformably to the *Analogy* of Nature without this Suppoſition than by it, then the Diſpute will be at an End, and they uſeleſs. Of this laſt the Reader will be a better Judge, when he has conſider'd the whole of this Treatiſe. As to the Obſtructions of the *Nerves*, ſince they are plainly *cylindrical*, (or nearly ſuch) it does not ſeem agreeable to *Mechaniſm*, that any Fluid ſhould readily be obſtructed in them. For whatever Fluid, of whatever Nature, can enter the one Extremity in the *Brain*, will move on by the ſame Impulſe to the other. For *Example*, a Ball of the ſame or leſs *Diameter* than the Cavity of a *cylindrical* Tube will move (by the Force firſt impreſs'd) from one End to the other, without Stop or Hindrance from the Tube; unleſs it be from external Accidents or Bruiſes altering the Figure of the Tube; and the ſame may be concluded of any Fluid: which makes *Obſtructions* pretty unaccountable in *cylindrical* Tubes: Beſides, it is no ſmall Prejudice againſt any Fluids moving in the nervous Fibres, even that their Figure is *cylindrical*; for we ſee in all Tubes that contain Fluids, (as the *Veins*, *Arteries*, and *Lympheducts*) to accelerate the Motion of the Fluid, their internal Figure is *conical*, or tapering, or nearly ſo, which readily accounts for the Obſtructions in theſe laſt mention'd Veſſels; and it is not improbable, that Nature, which is always ſimilar or conſiſtent with it ſelf, had

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the Nerves been deſign'd to carry a Fluid, would have hollow'd them in this Form. And, on the contrary, the frequent Obſtructions that happen in thoſe Veſſels, which are of this mention'd *conical* Figure, and the Hardneſs of ſuch Obſtructions, may be ſufficient to account for the Obſtructions of the *Nerves* themſelves. From all which we may, I think, pretty firmly conclude, that the Notion of *animal Spirits* is of the ſame Leaven with the *ſubſtantial Forms* of *Ariſtotle*, and the *cæleſtial Syſtem* of *Ptolemy*.

§. VII. PERHAPS there may be in Nature material Syſtems of Fluids of ſeveral Degrees of Rarity and Subtilty, even indefinitely many and different. What makes it not impoſſible, that there may be more ſuch *Syſtems* of ſubtil, elaſtick Fluids, than that mention'd *Æther* deſcrib'd by Sir *Iſaac Newton*, is, that the *Elaſticity*, *Attraction*, and other Qualities of this *Newtonian Æther*, muſt neceſſarily be caus'd by ſome other more *ætherial* and ſubtil Fluid, elſe we muſt admit *Elaſticity*, *Attraction*, and *Activity* in the Particles conſtituteing this *Newtonian Æther* without a Cauſe; or we muſt ſuppoſe theſe Qualities innate to them, and to have been impreſs'd on them immediately by the *firſt* and *ſupreme Cauſe*. And thus we are neceſſarily thrown into one or other of the two *Horns* of this *Dilemma*, either to admit of Fluids deſcending *in infi-*

nitum, in Tenuity and Subtilty, to produce *Elaſticity* and *Attraction*, or allow Particles of Matter impreſs'd with theſe Qualities in their Creation immediately by the *ſupreme Being*. It is true, this *Newtonian Æther* advances us one Step further into the Nature of Things; but here we muſt neceſſarily ſtop, the Works of *God* appearing literally Inſcrutable to Perfection. A few of the firſt Steps we may go in this *infinit Progreſſion*, but in all the Works of *God* there is a *ne plus ultra*; perhaps it may be in the inanimate material *Syſtem* of Things, as it is moſt certainly in the *Animal* Kingdom, that Nature and its Author, to diſtinguiſh itſelf from finite *Mechaniſm*, always operates by *Syſtems* and *Organs* in Number even infinite, if not *infinite* in the higheſt Senſe, yet certainly indefinite or *infinite* in a *relative* Senſe, and in Regard to a finite Capacity; and thus he leaves *Images* and *Signatures* of himſelf on all his Works, as is manifeſt in *Quantity*, *Time*, and *Motion*, and their Signs or Characters, *infinite Diviſibility*, *infinite Progreſſions*, *Eternity*, *Series's*, and *Fluxions*, &c. *Mercury* is groſſer or denſer than *Water*, *Water* than *Air*, *Air* than *Light*, *Light* than *Æther*, and how far further Nature may go in deſcending in Tenuity, Subtilty, and Refining of other *Syſtems* of Fluids, none alive can certainly tell. This as a Conjecture the *Analogy* of Things, the infinite Diviſibility or Encreaſe of Matter, from finite,

till

till it becomes infinitely great or ſmall, at leaſt, as to our Conceptions; Nature's never paſſing from *Poſitive* to *Negative* Quantities, till it goes thro' the Medium of *Nothing*, or infinitely ſmall of the ſame Denomination; its never paſſing from Motion to Reſt, but thro' infinitely ſmall Motion: In a Word, its never acting in Generals, by *Starts*, *Jumps*, or unequal Steps; I ſay all theſe Hints ſeem to point out ſomething like this. From all which, and a great deal more might be urg'd, it may not be improbable, that as in Quantity there is one or more *Means* between the *leaſt* and the *greateſt*: ſo in *Subſtances* of all Kinds, there may be Intermediates between *pure*, *immaterial Spirit* and *groſs Matter*, and that this intermediate, material Subſtance, may make the Cement between the human Soul and Body, and may be the Inſtrument or *Medium* of all its Actions and Functions, where material Organs are not manifeſt: And may poſſibly be the Cauſe of the other ſecret and inſcrutable *Myſteries* of Nature, and the ſame (for ought I know) with Sir *Iſaac Newton*'s infinitely *fine and elaſtick Fluid* or *Spirit*, mention'd in a former Chapter; for ſince he has not, I believe none elſe will take upon him to determin its *ſpecifick* Nature, or, indeed, whether it actually be or not: The innumerable Appearances ſeem to imply ſome ſuch Thing.

§. VIII. To conclude this dark Subject of *animal Spirits*, if they muſt be ſuppos'd, we may affirm they cannot be of the Nature of any Fluid we have a Notion of, from what we ſee or know. Indeed, the large Size, the wonderful Texture, and the great Care and Security Nature has employ'd about the *Brain*, makes it probable it has been deſign'd for the *nobleſt* Uſes, *viz.* to be the Temple or *Senſorium* of the *ſentient and intelligent Principle*. And its Reſemblances, in many Circumſtances, to the other *Glands*, which certainly ſeparate Liquors, makes it not impoſſible that it may have Uſes *analogous* to thoſe. But how to aſſign them, explain, or accord them with what has been ſuggeſted above, I know not. May not the *ſentient Principle* have its Seat in ſome Place in the Brain, where the Nerves terminate, like the *Muſician* ſhut up in his Organ-Room? May not the infinite Windings, Convolutions, and Complications of the Beginning of the Nerves which conſtitute the Brain, ſerve to determin their particular *Tone*, *Tenſion*, and conſequently the Inteſtin Vibrations of their Parts? May they not have interwoven Blood Veſſels and Glands to ſeparate a milky Liquor, to ſoften, moiſten, and continue their *Elaſticity*, and innate Mechanick Powers through the whole *nervous Syſtems?* And alſo to keep them in a proper Condition to play off the *Vibrations*,

tions, *Tremors*, and *Undulations* made on them by Bodies, or their *Effluvia*? May not theſe *Vibrations* be propagated through their Lengths by a ſubtile, ſpirituous, and infinitely elaſtick Fluid, which is the *Medium* of the Intelligent Principle? As Sound is convey'd thro' Air to the *Tympanum*, and by it to this *Medium* or *Æther*, and from the *Medium* to the *Intelligent Principle*, and as *Sight* is perform'd through or by Light. And is not the *Analogy* of Nature and Things thus, in ſome meaſure, preſerv'd? I own it is much eaſier to confute than eſtabliſh, and I ſhould not be very *Sanguin* about the Non-exiſtence of animal Spirits, but that I have obſerv'd the dwelling ſo much upon them, has led Phyſicians too much to neglect the mending the Juices, the opening Obſtructions, and the ſtrengthening the Solids, wherein only the proper and ſolid Cure of nervous Diſtempers conſiſts; and apply to *Volatiles*, *Fœtids*, and *Stimulants:* which, at beſt, are but a Reprieve, and is not unlike blowing up the Fire, but at the ſame Time forcing it to ſpend faſter, and go out ſooner; for *Volatiles*, *Aromaticks*, and *Cordials*, are much of one and the ſame Nature, and all but Whips, Spurs, and pointed Inſtruments to drive on the *reſty and unwilling Jade.*

CHAP.

CHAP. X.

Of the Generation, Animation, Nutrition, and Growth of the Solids and Fluids of Animals, and ſome other Functions of the Animal Oeconomy.

§. I. I Think it next to a *Demonſtration*, that there is a *ſelf-active* and *ſelf-motive* Principle in all Animals whatſoever, both in the *perfect* and *imperfect*. Mere *Mechaniſm* (that is, Foreign impreſs'd Motions, according to certain Laws, and in Proportion to the Surfaces of Bodies only) may poſſibly account for the Appearances of *Vegetation*; but it can never account for *Animation*, or the *animal Life* even of the loweſt *Inſect*; and this, I think, is the univerſal Opinion of all the ableſt and wiſeſt Geometers, who are moſt knowing in the Laws of Mechaniſm. How far a *perpetual Motion* is poſſible, in the preſent State of Things, and under the preſent eſtabliſhed Laws of Nature, I will

I will not take upon me abſolutely to determin. I ſhould think the *Friction* of Bodies, the perpetual Loſs of *communicated* Motion on our *Globe*, and the Impoſſibility of any *Curves* being deſcrib'd by one and the ſame Impulſe, ſhould make it as impoſſible, as the *ſquareing* the *Circle*, or expreſſing *Surds* by Integers or finite Fractions, under the preſent State of our *Arithmetic*. But that every Animal is a *perpetuum Mobile*, from a *Self-Motive* Principle *within*, and from its own *innate* Powers, I think, is paſt all manner of Doubt; and to explain *Mechanically*, from Matter and Motion alone, and all the Powers of our Numbers and Geometry join'd to them; the Functions of any living Animal, is mere *Jargon* and *Ignorance*, as I conceive.

§. II. MAY not *Life* and *Animation* have ſome Reſemblance to Light, in its Activity, and acting from a central Point of *Self-Motion* and *Self-Activity* Radiat in a limited *Sphere*, and where it finds proper *Organs*, concurs and *analogiſes* in theſe Organs, with the eſtabliſhed Laws of Bodies? For it is as utterly impoſſible to account for *Animation* from mere *Mechaniſm*, as to account for *Thinking* or *Willing* from that Principle. Might not the *Self-Motive* and *Self-Active*, the Intelligent and Free-willing Principle (that is, the ſeveral Degrees and Extenſions of this animating and actuating *Spirit*) have

have been at the ſame Time and Inſtant created with the *organical, infiniteſimal* Body, in the firſt Originals of each different Species of Animals, and have been forming and extending the organiz'd Body under certain Laws and Reſtrictions, till it was fit to bear *Light* and *Day*, and had its Organs compleatly finiſhed, to play off the *Muſick* and *Harmony* it was originally deſign'd for? Is not every Animal a *Machin* of an *infinite* Number of *organical* Parts, fitted with a proper *Muſician* or *Self-Motive* and *Self-Active* Principle, of an Order, Rank, and Extenſion proper for the intended Ends and Purpoſes of the Compound?

§. III. By an *Organ*, I underſtand a Part of a Machin, compleat in itſelf, neceſſary towards the Perfection and intended Uſe of the Whole: Thus a Wheel, with its *Axis* and *Pivots*, is an *Organ* in a Watch or Clock: On this Definition, are not the *Organs* of every Animal in Number actually *infinite*, which nothing leſs than a *Geometer* of infinite Capacity and Power, could adjuſt and fit to each other, and to their intended Purpoſes and Uſes? If we conſider the Number of *Veins*, *Arteries*, *Lymphaticks*, *Nerves*, *Fibres*, *Tendons*, *Ligaments*, *Membrans*, *Cartilages*, *Bones*, *Muſcles*, and *Glands* diſcovered in every Animal, and this infinite Number ſtill encreaſed and made further conſpicuous by

Injections and *Microſcopes:* Add to theſe, the Senſibility of each the ſmalleſt Point and Particle of Animal, where the Circulation reaches, we ſhall be eaſily perſuaded that they ſurpaſs all finite Skill and *Mechaniſm*, to form and frame; and that they are without Number, and without End. That the whole Fabrick is but an *Aſſemblage* of an infinit Number of ſuch *Organs*. Every minute Point, and Atom of which, is fitted and contriv'd for a particular End and Purpoſe, and for the Benefit of the Whole *. The *Structure*, *Contrivance*, the *Uſe*, *Beauty*, and *Perfection* of the human *Hand* alone, made *Galen* a firm Believer in a firſt Cauſe infinitely Wiſe, Good and Powerful.

§. IV. But that the whole *Syſtem* of theſe *Conjectures* may be brought into one View, I ſhall draw them out into a few *Propoſitions*, without offering at any thing, that may be ſuggeſted to make them more probable, and leave the Reader to correct, or reject them at his Pleaſure, being in no manner neceſſary to the main of my Deſign, and calculated only to amuſe and divert.

Prop. 1. Matter is capable of infinite *Diviſion* and *Addition.*

2. There may be *Syſtems* of Bodies of all Sizes, from indefinitely *ſmall*, to indefinitely

* Vide *Galen* de Uſu *partium.*

great.

great. The Stars may be conſider'd as a *Syſtem* of Bodies indefinitely *great*, and *Light* a Syſtem of Bodies indefinitely *ſmall*, and how many other ſuch *Syſtems* there may be, none can tell.

3. THERE may be *Animalcula* or Organiſed living Bodies of all Sizes, from thoſe of a *Pepper Corn* and lower, up to a *Whale* and higher, and theſe may be for many Ages growing and encreaſing to their appointed *Magnitudes*, under certain Laws and Reſtrictions.

4. *LIFE* and *Animation* ſeems impoſſible, and a Contradiction to mere *Mechaniſm*, that is, to Matter, acted by determin'd Laws of Motion, and in Proportion to the Surfaces of Bodies only.

5. *LIFE* and *Animation* admit of all the Degrees of Quantity.

6. *MECHANISM* takes Place and operates by it ſelf only, on dead *Matter*; but is actuated and govern'd in its Operations, by animated living Bodies, or *ſpiritual* Subſtances.

7. THE *Self-motive*, *Self-active*, and *living* Principle concurs with, and *homologiſes* to *Mechaniſm* in the animal Functions and

and Operations. The ſecond is ſubordinate to the firſt in all its Effects, which take Place according to its own Laws.

8. ORGANISED Bodies fit for *Animation*, and living Functions, conſiſting of Organs in Number *infinite*, can only be the Work of infinite Wiſdom and Power.

9. The *Self-motive*, *Self-active* Principle cannot act *harmoniouſly*, or according to its intended Uſes and Purpoſes, on an unfit, unfiniſhed, unorganiſed Body, any more than a skilful *Muſician* can produce fine Muſick or *Harmony* on an unfiniſhed, imperfect Inſtrument.

10. MIGHT not the *organiſed* Bodies of all the Species of Animals have been included in the firſt original Pairs, decreaſing continually in a *geometrical* Progreſſion, or as *ſecond*, *third*, and ſubſequent *Fluxions* are contain'd in their firſt Fluxions, and all in their Fluent?

11. MIGHT it not be, that the *organis'd* Bodies of all Animals might be included in the *Male* of each original Pair? and that the *Female* might only ſupply a more convenient Habitation for them during a determin'd Time, while, by their quicker Encreaſe they were fitted to bear *Air*, *Sun*, and *Day?*

12. THE

12. THE original *Stamina*, the whole *Syſtem* of the Solids, the Firmneſs, Force, and Strength of the Muſcles, of the Viſcera, and great Organs, are they not owing to the *Male?* And does the *Female* contribute any more but a convenient Habitation, proper Nouriſhment, and an *Incubation* to the ſeminal Animalcul for a Time, to enable the *organiſed* living Creatures to bear the *Air*, *Sun*, and *Day* the ſooner?

13. IF the *Brain*, *Heart*, *Lungs*, *Liver*, or *Kidneys* of the *Male* be ſpoil'd and corrupted, the ſame Juices in him that ſpoil'd theſe *Viſcera*, may they not ſpoil and corrupt the ſame *Organs* in the *Animalcul* while lodged in him, and in ſome kind fed and encreas'd by his Juices?

14. SINCE then the *Female*'s Juices are what, for a certain Time, alſo feed the *Animalcul*, as they are Good or Bad, Proper or Improper, may they not alter, ſpoil, or mend the Juices of the *Fœtus?*

15. THE *Solids* therefore ſeem neither eminently (or in ſuch a Degree as the Juices) capable of being repair'd, renew'd, nor mended when broken, wounded, or taken away, no more than a *Tinker* can mend a Hole in a Braſs Pot or Pan, *viz.* not by new forming or joining

and

and uniting the *Metal*, but by a *Soder* or *Patch*; and ſo Nature ſeems only to have provided proper Juices to fill up the *Diſcontinuity*, and ſupply the Breaches: As in Animals, we ſee by the *Cicatrices* of Wounds and Sores of all Kinds, *viz.* their continuing for almoſt ever after, a Botch. For this Cement never makes them the ſame continued *Organ*, ſcarce any thing but a botch'd or clouted one.

16. THE Solids ſeem ſcarce ſubject to any eminent Alterations in their innate Tenſion, Force, and Elaſticity naturally, till they are almoſt quite ſpoil'd and putrified, but merely as they are made thicker or groſſer, harder or ſofter, by this adhering Glew or Soder, or from theſe Juices within, and their agglutinating Patch-work.

17. *NUTRITION* ſeems only to be the ſupplying the ſeveral ſolid Parts with a ſuitable *Glew* or *Soder*, to augment and encreaſe the Bulk, and but little to alter the innate Force and *Elaſticity* of the original and primitive Solids.

18. THE *Solids* ſeem to be capable of being contracted, as it were, into an indiviſible Point, *viz.* in ſeminal Animalcules: By *Plicatures*, *Foldings*, *Twiſtings*, and *Swaiths* or *Membranes*, and yet to preſerve a proportional

Degree of Elaſticity and Spring: As we ſee in the *Nymphæ* of Silk-worms, and the other Inſects of the *papilious* Kind. Or they may be ſhut up, one Part within another, as a Fiſhing-rod: And the different Shapes of theſe ſeminal Animalculs, from their Figure when full grown, ſeem to imply this. And theſe *Swaiths* and *Membranes* burſt and break naturally, by Accretion and Encreaſe of Bulk, as we ſee in ſeminal Plants, and in the Formation of Animals.

19. THE *Solids* therefore ſeem to be the great, the proper, the only Inſtrument of *Life* and *Animation*, and the true *muſical Organ* of the living *Muſician*. And the *Fluids* to be only intended to preſerve them in due *Plight*, *Glibneſs*, *Warmth*, and *tonical Virtue*, and to ſoder and repair their Wounds, Waſtes and Decays. But it is on theſe Fluids that *Medicines* and *Medical Operations* have place chiefly.

20. THIS general Sketch, tho' imperfect, and, perhaps, not real, yet is the moſt conſiſtent I could frame on a Conſideration and View of the whole of *Animal Nature*, in all its Kinds and Species; by it the *Analogy* between *Vegetables* and *Animals* is preſerv'd, and many Appearances in *Generation*, *Nutrition*, and *Animation* may be ſolv'd, which otherwiſe appear unaccountable: The *philoſophical Gardeners*,

deners, the *philoſophical Breeders* of Cattle and other Animals, and thoſe beſt acquainted with *Natural Hiſtory*, will be the fitteſt Judges of its Truth and Juſtneſs. I thought it might amuſe the ingenious Valetudinarian; and therefore let it paſs as it is, without the Arguments and Inſtances that make it probable, tho' I could produce innumerable.

CHAP. XI.

Of the Signs and Symptoms of a too relaxed, looſe and tender State of Nerves.

§. 1. THOSE who have weak, looſe, and feeble or relax'd Nerves, have generally a ſmall, weak, languid, and ſometimes an intermittent Pulſe. Exerciſe, ſtrong Liquors, high Food, or that which is hard to digeſt, or too great a Quantity of theſe laſt, taken down, quicken and accelerate the Pulſe, and diſcover a Labour and Struggle in the Circulation. The Strokes of ſuch a Pulſe are ſeldom clean and

free, and ſometimes quite ſtopt and interrupted for ſome ſmall time; eſpecially in great Lowneſs, Fainting or Fits; and, at beſt, are like a Force not apply'd at once, but by ſtraining, and ſtruggling, and ſlow Degrees.

§. II. * THOSE that have by Nature ſoft, thin, and ſhort Hair, which, with great Difficulty, receives or retains a Buckle, and thoſe who readily run into Baldneſs or ſhedding of the Hair towards the Spring, are certainly of a looſe, flabby, and relaxed State of Nerves: For the Hair ſeems to be only ſome of the fleſhy Fibres lengthened outwards and hardened, at leaſt they ſeem to be of the ſame Kind and Nature, with the other Fibres, conſiſt of a great many leſſer Filaments, contain'd in a common Membran, and are ſolid, tranſparent, and elaſtick: And as the Hairs are in Strength, Bulk, and Elaſticity, ſo generally the Fibres of the Body are; and thoſe whoſe Hair ſheds, turns thin, lank, or refuſes Buckle, if it does not happen to them after recovering from an acute Diſtemper, ought to take care they fall not into nervous Diſorders, which anointing their Hair with ſweet Oils, or

* Vide Eſſay on Health and long Life, Chap. vii. §. 4.

waſh-

waſhing their Heads with Honey-Water will ſcarce prevent.

§. III. OTHER things being equal, thoſe of the faireſt, cleareſt, and brighteſt colour'd Hair, are of the looſeſt and weakeſt State of Fibres and Nerves, not only becauſe the faireſt and lighteſt is the moſt rare, tranſparent, and fungous, but becauſe Bodies of the lighteſt Parts, conſiſt of Parts of a weaker Union, which adhere with leſs Force, and conſequently are leſs elaſtick, firm, and ſpringy than thoſe of the darker and more opake Colours. We generally obſerve, that People of very fine and white Hair, eſpecially if ſo after they are come to Maturity, are of weak, tender, and delicate Conſtitutions: And thoſe who deal in making artificial Covers for the Heads of Men or Women, find that ſuch Hair will never, with any Credit to them, ſerve theſe Purpoſes, and ſeldom honeſtly employ it for that End.

§. IV. THOSE of large, full, and (as they are call'd) maſtiff Muſcles, and of big and ſtrong Bones, are generally of a firmer State of Fibres, than thoſe of little Muſcles and ſmall Bones, becauſe the Muſcles and Bones being ſimilar to the Fibres, and made of them, theſe being bigger and ſtronger, ſo muſt thoſe be; and, on the contrary,

§. V. SOFT and yielding, looſe and flabby Fleſh and Muſcles, are ſure Symptoms of weak and relaxed Nerves or Fibres, as hard, firm, prominent and brawny Muſcles and Fleſh are conſtant Signs of firm Fibres.

§. VI. A WHITE, fair, blanch'd, wax or aſhen-colour'd Complexion, conſtantly indicates a weaker State of Fibres, than a ruddy, brown, or dark Hue.

§. VII. A FAT, corpulent, and phlegmatick Conſtitution is always attended with looſe, flabby, and relax'd Fibres, by their being diſſolv'd and over-ſoak'd in Moiſture and Oil, eſpecially if it belong to young Perſons, or happen long before the *Meridian* of Life; for in the Decline, when the Fibres have acquir'd their utmoſt Degree of Tenſion, Hardneſs, and Firmneſs, it then ſerves to preſerve them in that State, from the Dryneſs that old Age always introduces. But thoſe of a dry, firm, clean, and brawny Make have generally the ſtrongeſt and moſt tenſe Fibres.

§. VIII. THOSE who are ſubject to Evacuations of any Kind, in any Degree greater than what is natural and common to ſound Conſtitutions; or thoſe, who by any Acci-

dent, a Fever, or any acute Diſtemper whatſoever, have ſuffer'd long under any preternatural Evacuation, are already, or ſoon will, become ſubject to a looſe, relax'd, or weak State of Fibres and Nerves: Thoſe who frequently run into Purging and Coſtiveneſs alternately, or into Floods of pale Water, or into profuſe Sweatings, upon little or no Exerciſe, into a conſtant Spitting or Salivation at the Mouth, or too plentiful Diſcharges from the Noſe and Eyes: Thoſe who have loſt much Blood, or frequently fall into *Hæmorrhages*: Thoſe who have labour'd long under an obſtinate *Diarrhœa*, or Looſeneſs: Or thoſe of the Sex who have purified long in greater Quantities, or oftener than is uſual or natural: All theſe originally are, or commonly become of weak and relax'd Nerves, and ſuffer under them.

§. IX. THOSE who are naturally of a cold Conſtitution, are apt to fall into Chilling and Coldneſs on their Extremities, or feel frequently like the trickling of cold Water over ſome Parts of the Body, are ready to catch Cold, upon the ſlighteſt Occaſions, are apt to run into Rigours and Shiverings upon a ſharp North-Eaſt Wind; are too ſenſibly and violently affected, and feel too much Pain and Uneaſineſs from cold or froſty Weather; who want too much Covering, Cloaths, or Heat; or, on the

contrary, are too much ſunk and diſ-ſpirited, ſpent and waſted with exceſſive hot Weather, are all of looſe and weak Fibres. For all theſe are Signs of a too ſlow Circulation and Perſpiration which manifeſt a weak Spring in the Fibres of the Coats of the Veſſels, and of the other Solids, and ſhew too great a Degree of Senſibility or Eaſineſs of being acted upon by external Objects, which argues a Weakneſs or Slenderneſs in them, either natural or acquir'd.

§. X. THOSE who are ſubject to acute or chronical Diſtempers of the cold and viſcid Kind, tho' they have not commonly their Denomination from nervous Diſtempers, ſuch as an *Atrophy*, *Dropſy*, *Diabetes*, *Diarrhœa*, white and *leucophlegmatick* Swellings upon the Joints or other Parts of the Body; glandulous and *ſchirrous* Tumours, the *Scrophula*, viſcid Quinſeys or Swellings in the Glands of the Eyes, ſuch (beſides all thoſe who are ſubject to Diſeaſes denominated Nervous in their Kind) are all of weak Nerves and Fibres.

§. XI. THOSE who Stutter, Stammer, have a great Difficulty of Utterance, ſpeak very Low, loſe their Voice without catching Cold, grow Dumb, Deaf, or Blind, without an Accident or an Acute Diſtemper; are quick, prompt, and paſſionate; are all of

weak Nerves; have a great Degree of Senſibility; are quick Thinkers, feel Pleaſure or Pain the moſt readily, and are of moſt lively Imagination.

§. XII. These are, at leaſt, the moſt material of the Signs and Symptoms of a relax'd State of Solids or Fibres; ſo that whoever labours under them for any Time, or in any eminent Degree, may certainly conclude, whatever other Diſorders he may labour under, that theſe are certainly attended with a State of looſe and relax'd Fibres, and conſequently, that in preſcribing Medicines for ſuch, whatever their Diſeaſe otherwiſe may be, or may be call'd, great Care is always to be had, both in doſing the proper Medicines for ſuch particular Diſorders, and joining with them ſuch Medicines as may keep up the due Tenſion of the Solids, as much as poſſible, while they are under the Cure, and alſo ordering ſuch Remedies as may corroborate and ſtrengthen them, when the Cure is effected. For in all ſuch Caſes, where the Solids are greatly relax'd, the Conſtitution of the Patient differs as much from the ſame Caſe in ſtrong and robuſt Perſons, as the Conſtitution of a Child, from that of a grown Perſon.

§. XIII. But the fundamental Propoſition, on which the Manner of treating ſuch Diſtempers,

pers is, and ought in Reaſon to be grounded, and which Experience always juſtifies, is, that a Laxity, Weakneſs and Want of due Tone and Elaſticity in the Solids, produce viſcid, ſharp, and ill-condition'd Juices. And, on the contrary, that ill-condition'd, ſharp, and viſcid Juices, neceſſarily produce weak and unelaſtick Solids, ſo that they mutually exaſperate each other, and differ only as Cauſe and Effect, tho' the Fault of the Fluids always precedes that of the Solids. Put the Caſe, that the Blood and Juices are viſcid, ſharp, and ill-condition'd, the Fibres ſubſiſting nearly in their proper Tenſion and due Degree of *Tone* and Elaſticity, that they ought to be in perfectly ſound and robuſt Perſons, the neceſſary Effect of ſuch a State of Juices, would be a Retardment of their Circulation by a greater Preſſure upon the Sides of the Veſſels, and the forming of Obſtructions in the ſmall and capillary Tubes, which by rendering theſe impervious, forces a greater Quantity upon the pervious ones, than they are accuſtomed or able to drive about, and ſo by Degrees break and looſen the Texture, and relax the Tone of all theſe Solids. For when once the Ballance between the Force and Strength of an Inſtrument, and the Body to be moved by it, comes to be deſtroy'd, and the Advantage thrown upon the Side of the Body to be moved, the Inſtrument muſt be ſoon ſhatter'd

and

and broken. On the other hand, ſuppoſing the Juices ſound and good, and of a due Conſiſtence and Balſam, but that the Solids are of a laxer, weaker and leſs elaſtick Make than they ſhould be, it muſt neceſſarily follow, that the Circulations, Perſpiration, the Digeſtions and Secretions muſt be weaker and more languiſhingly perform'd than they ought to be, by which neither will the Food be ſufficiently broken and digeſted in the alimentary Tubes, nor the Size of the Particles of the Blood ſufficiently ſmall nor divided by the Force of the Circulation, nor its Recrements thrown off with due Force and in ſufficient Quantity, that the Juices may be duly purified, inſomuch, that they muſt neceſſarily become viſcid and ſharp; and their Parts neceſſarily increaſe in Bulk and Hardneſs, eſpecially under a *mal-Regimen*. From all which it is evident that a weak State of Nerves or Fibres muſt neceſſarily imply a bad State of Juices, and ſo on the other Hand, and that they mutually attend or produce one another, unleſs a proper Regimen of Dyet come in to their Relief.

THE

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THE

English Malady:

OR, A

TREATISE

OF

Nervous Diſeaſes of all Kinds,

AS

Spleen, Vapours, Lowneſs of Spirits, Hypochondriacal and Hyſterical Diſtempers, &c.

PART II.

Of the Cure of Nervous Diſtempers.

By *GEORGE CHEYNE*, M. D.
Fellow of the *College of Phyſicians* at *Edinburg*, and *F. R. S.*

Nunc retrorſum,
Vela dare atque Iterare curſus
Cogor relictos. Horat.

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THE

English Malady.

PART II.

CHAP. I.

Of the general Method of Cure of Nervous Diſtempers.

§. 1. THERE are ſome Perſons, who, being far advanced in Age, have not ſufficient Time remaining for a perfect Cure; and others, in whom the Diſeaſe is ſo deeply rooted, by a bad Conſtitution, derived to them from their Parents, that they are not capable of a total Cure; and both theſe muſt be contented to ſubmit to the *Orders of Providence*, and make the beſt

beſt of their Misfortunes, reſting ſatisfied with a *Partial* or *Palliative* Cure, and relieving the Symptoms as they ariſe. But thoſe who are in better Circumſtances, will have better Succeſs, by following with Patience and Perſeverance, the Directions here to be laid down.

§. II. FROM what has been ſaid in the former Part of this Treatiſe, concerning the Sources and Cauſes of Chronical Diſtempers, and the general Cauſes of the Diſorders of the *Nerves* or *Solids*, there will ariſe three *Indications* in the Cure of *Nervous* Diſtempers, from the three principal *Cauſes* concurring towards their Production.

1*ſt*, THE firſt *Intention*, and that which has the greateſt Influence on all the reſt, and will often, in ſmaller Degrees of this Diſtemper, or when the Solids are not much weaken'd or ſpoil'd, render the other two unneceſſary: (at leaſt, in a great meaſure) The firſt *Intention*, I ſay, will be to thin, dilute, and ſweeten the whole Maſs of the Fluids, to deſtroy their Viſcidity and Glewineſs, to open the Obſtructions thereby generated, make the Circulation full and free, the Perſpiration current, and the Secretions flow in their due Proportion and Tenor. This, if fully obtained, lays the Foundation of all the reſt of the Cure, and will even, during that Time, take off the Violence

Violence of the *Symptoms*, and make their Intervals greater.

2*dly*, THE *ſecond Intention* will be to divide, break and diſſolve the ſaline, acrid and hard *Concretions*, generated in the ſmall Veſſels, and to deſtroy all *Sharpneſs* and *Acrimony* lodged in the Habit, and to make the Juices ſoft, ſweet, and balſamick. This will be more readily effected, if the firſt *Intention* has been ſufficiently and ſucceſsfully purſued; and, indeed, will, in a great meaſure, be fulfilled by it; for as it is the Sizyneſs and Sharpneſs of the Juices, that retards the Circulation, obſtructs the ſmall Veſſels, and thereby leaves the ſtagnated Juices to corrupt and putrify, by giving Time and Occaſion for the ſmaller *ſaline* Particles to approach nearer one another, exert their innate Quality of *Attraction* and *Cryſtallization*, and unite in greater Cluſters and larger *Concretions*, (which, tho' never ſenſible, yet, from the Neceſſity of Nature and its Laws, is never the leſs real) ſo when the Blood is made ſufficiently thin and fluid, theſe ſaline Concretions, will be either diſſolv'd or broken, by the Thinneſs of the Juices, and the Force of the Circulation, and ſo fitted to be thrown out of the Habit, by the proper Diſcharges, or will be kept at a due Diſtance from one another, or more eaſily reach'd,

and then remedied by ſuch Medicines as will produce this Effect.

3*dly*, THE *third* and laſt *Intention* in order, is to reſtore the *Tone* and *elaſtick* Force, to criſp, wind up, and contract the *Fibres* of the whole *Syſtem*, which is the laſt, and indeed the moſt imperfect Part of the Cure, and the leaſt, I am afraid, in the Power of *Art*. It is much like the Caſe of *Hair* that has loſt its Buckle, by Length of Time and much Uſe; tho' by *Art* it may be harden'd, ſtiffen'd, and reduced in ſome Degree to a greater Firmneſs and proper Figure, yet will not retain it long, nor bear the Injuries of the Weather ſo readily, without returning to its former Laxity: If this could be always and totally effected, the Cure would be a true *Rejuveneſcence*, and no Body needed grow Old or Die. But the Laws of Mortality will ſuffer this Intention to riſe only to a certain Height, and no further; for this, if ſolidly and fully effected, would be the true *Cyclus Metaſyncriticus* of the Antients, ſo little underſtood. However, there are not wanting Means to effect this Purpoſe in ſome Degree, if duly and judiciouſly choſen, eſpecially if the Perſon is under the *Meridian* of Life, while Nature has Warmth and Vigour to aſſiſt *Art*. After that *Date* the Difficulty is greater, there remaining little more than the Aſſiſtances of *Art*, upon the Signs

of

of Laxity, to criſp, wind up, corrugat, and contract the Fibres of the feeble and relax'd Solids from Time to Time as they drop. There is certainly an innate *Firmneſs* and *Force* in the Solids, which, tho' Age hardens and ſtiffens, yet the *Tone* and *Elaſticity* is not augmented thereby in Proportion: But this *Tone* is ſcarce ever ſo much broken and loſt, but that it is ſufficient to circulate well-thin'd and ſweeten'd Juices, and to perform all the animal and intellectual *Functions:* and if Care be taken to keep up the Juices in this middling State of Fluidity and Sweetneſs, the Party will be free from all great Pain or violent Diſorder, and will be ſubject only to ſome tranſient Lowneſs or Weakneſs, which may be preſently remedied, or to the unavoidable Infirmities of *Age* and *Mortality*.

§. III. THESE are the general *Intentions*, to be purſued towards a *total* and perfect Cure of *Nervous* Diſorders of whatever Sort or Kind; nor are they ever to be confounded or blended, at leaſt, not in the firſt Attempts towards ſuch a Cure: For as in diluting the Juices, unleſs the Solids are left to their innate Force only, the Medicines employed for that Purpoſe, being *active* or *ponderous*, and thoſe which are employed to reſtore the *Tone* of the Solids being aſtringent, muſt in ſome meaſure again thicken the Juices, and ſo if mixed and blended toge-

ther, muſt unavoidably interfere with, counter-act, and deſtroy the Effects of each other. And therefore theſe three *Intentions* I have mention'd muſt religiouſly follow one another, in the order I have propos'd them, in deep *Cachexy's* eſpecially, to effect this Purpoſe of a *total* Cure: Not that I mean, that they ſhould never be interrupted nor combined with each other, for ſome ſmall Time at leaſt, and as it were, for the Patient to take Breath and recover Spirits a little, in order to the further proſecuting the ſeveral Intentions. Nor that they may not be gone on with entirely, in a mix'd and blended Manner, both in Method and Medicines, in ſlight Caſes, and the low Degrees of *Nervous* Diſorders, with good Succeſs; but that in obſtinate, deep, and dangerous Caſes of this Kind, from an univerſally ſpoilt Conſtitution, every *Intention* is to be purſued, by it ſelf for a due Time, without Confuſion or interfering with one another, more than the Proſecution of the then *Intention* requires, till the Effect is obtained.

§. IV. WHAT the Time neceſſary for each *Intention* muſt be, it is impoſſible abſolutely to determine; that muſt be proportion'd to the Violence of the *Symptoms*, and the Obſtinacy of the Diſtemper. But to give ſome general Idea or Notion of the Time: That which is neceſſary for the firſt

In-

Intention, may be conjectur'd from the State of the Blood. If the Size on the Top is much gone, if the Colour and its eaſily yielding to any dividing Inſtrument, and the Proportion of the *Serum* to the globular Part, upon bleeding (a few Ounces only for the Trial) be ſuch as they are found commonly in ſound Perſons, and if the *Serum* be clear, or not too tawny, then may it be concluded, that the firſt *Intention* has been purſued ſufficiently. The *ſecond* may alſo be gueſs'd from the healing up and cicatrizing of any Ulcers, Sores, or the Cure of any *cutaneous* Foulneſſes, and the Removal of any acute Pains and *Paroxyſms*, principally caus'd by the Sharpneſs, and *Acrimony*, and *Saline* Quality of the Juices. The *laſt* is obvious, after theſe two are aſcertain'd by the *Strength*, *Vigour*, *Vivacity*, and *Freedom of Spirits*, the natural and eaſy Performance of all the *Animal Functions*, neceſſarily following upon the *laſt* Intention's being proſecuted for a due Time, and in a proper Manner. But that every one may more certainly judge of the State and Condition of the Blood and Juices, and the Neceſſity of proſecuting the *Intentions* I have propos'd, I ſhall here give ſome general Account of the different Changes that happen in them under Diſeaſes of all Kinds; but particularly thoſe I am here principally concern'd about.

§. V. THE *Blood* as it flows in the greater or larger Veſſels by the ordinary Courſe of the *Circulation*, ſeems to be a pretty uniform Maſs, much like Cow-Milk; but when drawn out of theſe Veſſels, and left without Heat or Motion to ſettle in the Air, it ſeparates into two Parts, one of a more glutinous and Solid Texture, call'd the *Globular*, and the other of a more thin and fluid Nature, called the *Serous* Part; and both theſe are found in different Proportions, and of different Natures, Conſiſtence, and Colours, according to the Diſeaſes of the Perſons in whom they are found. I ſhall only here mention *three* of theſe different States, wherein the diſtinguiſhing Marks are moſt evident, tho' there are many intermediate Degrees between theſe, which it were endleſs to enumerate; but theſe will include them all, and are the moſt general, remarkable, and uſeful: 1*ſt*. The *firſt* is, when the *globular* Part is of a Moderate Coheſion and Firmneſs of Parts, in a pretty equal Proportion to its *Serum*, and of a red and ſcarlet Colour, when expos'd a due Time to the Air; and the *Serum* is about the Conſiſtence of common Water, pretty clear, and almoſt inſipid, or, at leaſt, not biting ſaltiſh. This I take to be pretty near the State of the ſoundeſt and beſt Blood. 2*dly*, The *ſecond* State I would mention, is, when the *globular* and grumous

grumous Part is in a far greater Proportion than the *Serum*, more thick and viſcid, having a Glue or Size on its Top (of a blueiſh at firſt, and afterwards of a whitiſh or tallow Colour, increaſing ſometimes to half or more the Thickneſs of the Whole) the *Serum* being in a ſmaller Quantity, and of a yellowiſh or tawny Caſt, ſharp, acrid, and ſaltiſh to the Taſte. This ſeems to be of a middling Nature, (I ſpeak not here of that accidental Size, generated by the Nitre of the Air in catching Cold, which evaniſhes in a few Days by proper Management) between the beſt and the worſt, and is common to *Pleuriſies*, *Rheumatiſms*, &c. 3*dly*, The laſt State of the Blood, I ſhall ſpeak of, is where the *fibrous* or *globular* Part is ſcarce any at all, and the *Serum* above ten or a dozen times the Quantity of it, where the globular Part ſwims like an *Iſland* amidſt the Ocean, the *Serum* being ſharp, ſaltiſh and urinous, to the higheſt Degree in its Taſte. This I take to be the worſt State, when the Sharpneſs and *Acrimony* have arriv'd at their utmoſt Height, like that of thoſe in a confirm'd *Conſumption* or *Dropſy*, and ſome other mortal Diſtempers. But in all theſe three *States* of the Blood, the *Sharpneſs*, *Heat*, and *Acrimony* may ariſe almoſt to an equal Degree, even to that of the worſt State, of which we have no Means of judging, but by the Taſte, which is but groſs

and inaccurate, and therefore we muſt be contented with Probability. The *firſt* of theſe is commonly call'd *good Blood*, the *ſecond rich Blood*, and the third *poor Blood*. The *Blood Globules* (conſiſting probably of Parts of an equal Degree of *Attraction*, and equal Denſity) ſeem to be form'd of the more ſolid Parts of the Food, by the Action of the digeſtive Powers in the *alimentary Tubes*, the Force of the Circulation, and the Grinding of the Blood Veſſels, and to receive their *globular* Figure from the equal Preſſure, on all Sides of the watery Fluid wherein they ſwim, and the equal Degree of Attraction in their Parts. When the Quality and Quantity of ſuch Food is duely proportion'd, the *red Globules* and *Serum* are pretty near of an equal Quantity, the *firſt* being perfectly red in the Air, and the *ſecond* moſtly limpid, like that of the firſt State. But when the ſolid Food is in too great a Proportion in the whole Maſs, either in Quantity or Quality, a greater Proportion of *Blood Globules* will neceſſarily be generated: And if the Solids be ſtrong, ſo as to comminute them ſufficiently, and drive them about with a due Force, they will produce an inflammatory State of Blood, from whence *acute Fevers*, *Inflammations*, *Pleuriſies*, and the other hot and inflammatory Obſtructions and Diſeaſes will ariſe. But if the ſame Proportion of Food, both in Quantity and Quality, is thrown

thrown in, where the Solids are lax and feeble, and conſequently, the *Digeſtive Organs* weak, and the *Circulation* languid, the Blood thence ariſing will be viſcid and ſizy in Proportion, and exhibit the Appearances deſcrib'd in the *ſecond* State, from whence Obſtructions and Diſeaſes of the cold, *chronical*, or *nervous* Kind will ariſe. On the other hand, when the *Drink* is in too great a Proportion to the ſolid Food, when great Quantities of ſtrong and ſpirituous Liquors are thrown into the Habit, and the ſmall Quantity of Food that is taken is alſo ſtrong and full of *Salts* and *Spirits*, the *fibrous* Part of the Blood will be produc'd in a ſmaller Proportion to the *ſerous*, or will be conſum'd and burnt up by the greater Quantity of *Salts* and *Oils* in the *Serum* proceeding from ſuch Nouriſhment, and ſo the *laſt* State of the Blood I have taken notice of will be produc'd: whereby the Solids being ſtimulated and corroded, and the Circulation carried about with too great Hurry and Violence, or ſome great noble *Bowel* attack'd, deſtroy'd and ſpoil'd, various Diſeaſes of the inflammatory-chronical kind will enſue, as *Hectick Fevers*, *Conſumptions*, &c. the Blood-Veſſels being burſt or corroded will occaſion *Hæmorrhages*, or the Solids being weaken'd, relax'd and broken, will ſuffer this thin and acrid Serum *to ooze* thro' their Subſtances, and thus beget a partial *Dropſy*, or a true *Aſcites*.

Aſcites. Something like the ſame State of Blood may be occaſion'd by a *Hæmorrhage*, or any great Loſs of Blood, tho' tolerably good, in what manner ſoever it happens, either by a Wound or otherwiſe: the remaining Part being robb'd of its *red Globules*, or of too great a Quantity of the Compound to be ſoon repair'd, it will be unable to reſiſt the Force of the Solids, but will be reduc'd to a poor, thin, watery State, ſo as, if not preſently or ſpeedily reſtor'd to its former *Balſam* and Texture, to end in a *Dropſy*, in the Manner I have juſt now deſcrib'd, eſpecially if a *Mal-Regimen* has proceeded or ſucceeds it.

§. VI. But to apply this more particularly to the Diſeaſes I am now treating of: In all *Nervous* Diſorders produc'd by Exceſſes, eſpecially after the *Meridian* of Life, the Blood is generally viſcid and fizy, like that of the *ſecond* State, which I have deſcrib'd. I have not for theſe many Years let Blood of any one (if it were but an Ounce or two to make Obſervation on, of which I have had innumerable Inſtances) who being ſubject to *Nervous Diſtempers*, *Lowneſs*, *Vapours*, or *Melancholy*, have not had it *Sizy*, *Rheumatick* and *Viſcid*, with a ſharp yellow *Serum* in ſome Degree or other. I have always obſerv'd the Blood of the younger and thoſe under the *Meridian* of Life, in theſe

who

who were violently ſubject to Nervous Diſorders, to be hot, fiery, inflam'd, acrid and ſharp, tho' the Colour and Conſiſtence might be tolerably good, and then found it occaſion'd by dealing too much in hot Liquors, in Proportion to the original Weakneſs of their Solids. But if the Viſcidity of the Juices was produc'd, as I have ſaid, by an Over-proportion of Food receiv'd into the Habit, the Weakneſs of the Solids, and Slowneſs of the Circulation being conſequent thereupon, Obſtructions muſt neceſſarily be form'd in the ſmall Veſſels and *Glands* eſpecially of the Liver, the Meſentery, *&c.* and then the ſtagnant Juices putrify, corrupt, turn acrid and corroſive (like what we ſee in ſome other Caſes of Obſtructions that lie more immediately under our Obſervation, particularly that produc'd by a Blow on the Breaſt, which terminates in a *Cancer*); and the urinous or *animal Salts* being let looſe, tear, corrode, and deſtroy the Solids, from whence the higheſt Degrees of *Nervous* Diſorders ſpring: Indeed, in the laſt Stages of *Nervous* Diſtempers, the Blood ſometimes approaches to that which I have deſcrib'd as the laſt and worſt State; but then the Caſe is gone, I think, beyond the Reach of human Means or Art to remedy, ſince it generally attends the entire Corruption of ſome of the great *Viſcera*; or the higheſt Degrees of ſuch Obſtructions, whereby the whole Maſs of Blood

is

is infected with the Poiſon, and the Juices diſſolv'd and fus'd into a putrid Thinneſs, like what is found in the laſt Stages of the *Black Jaundice*, or ſome other mortal Diſtempers.

CHAP. II.

Of the Method and Medicines proper for the Firſt Intention.

§. I. IN order to attenuate the Juices, to break the Coheſion of their Parts, to deſtroy their *Viſcidity* and *Glewineſs*, and to make them ſufficiently thin, and fit to flow in the ſmall Veſſels with Eaſe, thoſe Medicines are chiefly to be choſen, which either by their own Nature are the moſt *active*, by the *Figure* of their Particles, are the moſt ſharp and dividing, by their *Weight* are endu'd with the greateſt Force and *Momentum*; or laſtly, which by Experience are found (without knowing a Reaſon why) to be the moſt effectual for producing theſe Ends.

§. II.

§. II. I need not mention here the Neceſſity before any Courſe be enter'd upon for this Purpoſe, of premiſing the common and proper univerſal Evacuations, as *Bleeding*, *Purging*, *Vomiting*, &c. ſome one or more of which will always be found neceſſary to be firſt of all perform'd, not only to leſſen the Quantity of the corrupt Fluids in general, but to cleanſe the Alimentary Tubes, that the proper Medicines may be more eaſily and readily convey'd into the Blood. But as theſe Evacuations are never to be undertaken without the Advice and Aſſiſtance of ſome skilful and honeſt *Phyſician*, ſo it is by his Direction that the *Repetition Doſe* and Materials are to be adjuſted: For theſe Evacuations are ſo eſſential in this Caſe in its firſt Stage, that by going about them indiſcreetly, or neglecting to do them as the Symptoms require, the Patient may be ruin'd, by truſting to his own Judgment, or relying upon general Rules, which in all ſevere, but particularly in *Nervous* Caſes, are both precarious and uncertain.

§. III. Among the chief and principal of ſuch Medicines, are *Mercury* and its Preparations, *Calomel*, *Mercury alcaliſated*, *precipitat* per ſe, *Quickſilver*, *Silver-Water*, *Æthiops Mineral*, *Cinnabar of Antimony*, *Antimony Diaphoretick*, *Bezoar Mineral*, *Crude Antimony*, *Bezoardicum Joviale*, *Salt of Tin*, *Ens Veneris*, and the

the like, whoſe chief Efficacy ſeems to lie in their Weight, after they have dropt their Salts in the Alimentary Tube. *Next* to theſe are the Woods *Guajacum*, *Saſſafras*, *Sarſaparilla*, *Lignum Nephriticum*, the ſeveral Sorts of *Saunders*, Wood of *Aloes*, &c. In the *third* Order are the *fix'd Salts*, ſuch as *Salt of Tartar*, *Salt of Wormwood*, *Broom*, *Fern*, &c. The *laſt* Claſs contains ſuch Vegetables, as are of an acrid and auſtere Taſte, ſuch as are all the *Anteſcorbutick* Plants, of which there is Choice and Variety in all the Modern Writers and Collectors of the *Materia Medica*; ſo that it is needleſs here to detail them. Theſe may be compounded or combined in the beſt manner poſſible, to make them eaſy and agreeable to the Stomach, by the Skill of the *Phyſician* in ordinary: and if given in a proper Doſe, and for a Time ſufficient, will ſcarce fail of their Effect.

§. IV. IN the Adminiſtration of *Calomel*, for ſuch a Purpoſe, it may be neceſſary to obſerve, that however it may be manag'd in Caſes of another Nature, yet where it is intended for the Cure of *Nervous* Diſeaſes, which ſuppoſe weak Solids, and conſequently tender Bowels, it will always be neceſſary to give it in the ſmalleſt Doſe, as an *Alterative* only, and not an Evacuant; for *Example*, In two, three, or four Grains, once, twice,

twice, or three times a day, becauſe thus it may be given with Safety for a much longer Time, and will not be thrown off by the greater Conduits of Evacuation, nor meerly circulate thro' the greater Blood-Veſſels, but gently and gradually inſinuate itſelf into the ſmalleſt *Capillary* ones, where its Virtue and Efficacy is moſt wanted, and where it can do the moſt Service. For this Reaſon it is chiefly, that in many deep *Venereal* Caſes, *Salivation* by the internal Exhibition of Mercurials only, ſeldom ſucceeds: whereas by *Inunction* it ſeldom fails; *viz.* that when it happens to be perform'd on People of weak Nerves, and tender Conſtitutions, and patent Glands, it is generally thrown off by the greater Out-lets, with great Danger to the Patient; ſo that a few Grains commonly raiſe a Scorbutick *Ptyaliſm*, which few can diſtinguiſh from a Mercurial Salivation, and ſo they are ſcarce able to go on: or at beſt, it circulates only thro' the Trunk of the greater Arteries and Veins, to be thrown off by the more patent and larger *Glands*, and ſeldom or never gets Admittance into the Capillary Veſſels: whereas by *Inunction*, or in ſmall and often repeated Doſes, it is receiv'd into theſe laſt immediately or gradually, and there does its Work. In *Nervous* Caſes the ſame Effect is obtain'd by the longer Time, and leſſer Doſes, theſe Conſtitutions neither admitting nor requiring ſo violent and quick

a Deobſtruent. But even this Method, in its gentleſt Degree will fit none but the *Nervous* Diſorders, of the ſtronger and robuſter Conſtitutions, which having been originally ſound, have contracted theſe Diſorders by a *Mal-Regimen.*

§. V. THE Medicines next to this the moſt effectual for the firſt Intention, are *Æthiops Mineral*, the *Æthiops Antimoniatum*, *Cinnabar*, but eſpecially *Mercurius Alcaliſatus*, or the other Preparations of Quickſilver, with the various Preparations of *Antimony*, of which there is great Variety (and might be more). And this *Æthiops Mineral* is indeed an excellent Remedy, both from the Weight of the *Mercury*, and the cleanſing Nature of the *Sulphur* entring its Compoſition, and would do the whole in Time neceſſary for this Intention, were it not that even few, but thoſe of the ſtronger Sort, can bear the Slipperineſs, and violent Cholicks and Gripes, which it brings on their Bowels: which not only ſinks them more, but occaſions the Medicine to be carry'd off before it enters the Habit; and therefore when it is us'd in ſuch a Caſe, I ſhould always adviſe an Aſtringent or warm Medicine, ſuch as *Diaſcordium*, *Mithridate*, *Venice Treacle*, and the like, to be join'd with it: perhaps a leſs Quantity of *Sulphur* in the Preparation would mend it, and make it go further than

the

the Alimentary Tube. But thoſe who are ſtrong, and whoſe Bowels are firm, bear it eaſily; and in ſome I join *Gum Guajac* to it, with *Salt of Wormwood*, to make it more cleanſing, attenuating and deobſtruent, with great Succeſs. *Belloſt*'s Quickſilver Pills are of the ſame Nature and Virtue for this firſt *Intention*, as well as for *Aſthmatick* Caſes, and, I think, the Beſt way of taking *Quickſilver* inwardly.

§. VI. THAT which I generally prefer in viſcid Juices, in Perſons ſubject to Nervous Diſorders, in very low Caſes, is *Cinnabar* of *Antimony*, both becauſe it creates fewer Tumults in the Stomach and Bowels, paſſes more readily into the Blood, and ſeldom keeps the Bowels ſlippery, unleſs it be in exceeding low Caſes. Thoſe who are robuſt, or ſtill in a great meaſure ſtrong, may bear the *Æthiops*; but both the very Young and very Weak, if their Juices be either too viſcid or too ſharp, will find the greateſt Relief from this Medicine, duly fitted to their Conſtitution, and continued for a long Time, if any of the whole Tribe of the *Materia Medica* (in my Judgment) can poſſibly do it. Its Efficacy in Childrens *Epileptick* and *Convulſive* Fits, and indeed in all their *Chronical* Diſtempers, is ſufficiently known and acknowledg'd. And I have found the ſame Effects in many Caſes both *Nervous* and *Chronical*, even in adult Perſons, both to my Surprize and Admira-

tion. If it has fail'd, it is becauſe it has not been long enough continu'd. A *Patient* of mine, now alive, has us'd it theſe twenty years. It firſt (by my Advice) cured him of his *Nervous* Complaints; and whenever he ails, he has recourſe to it on occaſions to this Day. It ought to be given freſh, or the leaſt ſtale poſſible, otherwiſe it may become turbulent in the Bowels; and it ought to be as finely levigated as Art can make it, to enter more readily into the ſmall Veſſels. And indeed, when I conſider that moſt other *Mercurial* Medicines, tho' they are the moſt powerful Attenuants of the Juices, yet (as all ponderous and very active Medicines muſt neceſſarily do) they, with the Salts united, ſcrape thin and relax the Solids. I think this the ſafeſt and moſt effectual of all the Attenuants, in very low Caſes, eſpecially if a little of the *Reſin* or *Extract* of the Jeſuits Bark be added to it, to keep up the Force of the Solids, at the ſame time that it is diſſolving the Viſcidity of the Juices, and opening the Obſtructions in the ſmall Veſſels: for it is impoſſible to get any *Mercurial* Medicine that has not ſome Tendency to weaken them.

§. VII. THERE is nothing I could more earneſtly wiſh were brought into the common Practice of *Phyſick*, than the more free and general (but cautious) Uſe of the Preparations of *Mercury* and *Antimony* in Chronical and Obſtinate Caſes: eſpecially when join'd

join'd to a thin, cool, ſoft and mild Diet, to anſwer this *firſt* Intention of a total Cure. Dr. *Charlton*, who had the licenſing of the *Quacks* in King *Charles* II. Time, told on his Death-Bed (as I am well inform'd) that all the uſeful or ſucceſsful Cures perform'd by the *Mountebanks* of his Time, were owing to the Preparations of *Mercury* and *Antimony* only, and it is a great Pity, that ſuch glorious Remedies ſhould be in the Poſſeſſion chiefly (I mean the Preparations of *Mercury*) of ſuch unskilful, unprincipled Wretches. For a regular reputable Phyſician may endanger his Reputation among the weak and prejudiced, who deals freely in it, tho' it be a Remedy only fit to bear the Name. *Mercury* is the only Fluid in Nature (except Water) fit to circulate thro' hollow Animal Tubes; (Two of the others, Light and Æther, can ſcarce be retain'd in them) its greater Weight than any other Kinds of Matter (except *Gold*) makes it the moſt capable to force its way: But then *Gold* and all other Minerals having no innate *Fluidity*, nor Natural Rotundity of Particles, muſt be always carry'd on Water to be introduc'd into an Animal Habit, with which they never kindly mix. *Mercury*, in all its Diviſions, Mixtures and Unions with other Bodies, is ſtill reduceable to Liquid *Quickſilver*: which makes it not improbable, that when it has dropp'd its Mixtures in Animal Veſſels, in the *Alimentary Duct* eſpecially, it returns to its primitive *Fluidity*, and acts with the united

Force of the whole then collected Maſs of Particles; and we know what Efficacy Shot and ſmall Bullets of Lead have in cleaning foul Bottles or ſmall Tubes. * The Rotundity of its Particles (in all its viſible and ſenſible Diviſions, and even in its Aſcent in the *Retort*, and in all its other Preparations, apparent by fine Glaſſes) with its *Fluidity*, makes them probably ſmooth, and ſo without any Injury to the *Capillaries*, except from their Weight only. The infinite Smallneſs of its Particles, evident by its ready Aſcent in a Retort from the leaſt even a Sand-Heat only, and its almoſt infinite Force of *Attraction* (from theſe general Principles of its Weight and Quantity of Matter, and from many Experiments) makes it always run into a fluid Maſs, when its *ſpherical* Particles are brought near enough: whereby its Force is greatly increas'd. From all which Conſiderations (obvious even to common Senſe, without *fineſſing*) it is evident what a *Noble Medicine* it might be made in *Chronical* Caſes of all Kinds, viſcid Juices and Obſtructions of the Organs, if duly prepar'd, doſed and fitted to the Patient and the Diſtemper. The *Mercurius Alcaliſatus* (of *Quickſilver* and *Crabs-Eyes prepar'd*, and rubb'd together till the firſt diſappear) is an admirable *Medicin*, and in a ſmall Doſe gives no Trouble or Uneaſi-

* Vide *Boerhaave's* Chymiſtry.

neſs,

neſs, and is ſpecifick in *Cutaneous Foulneſſes*, and almoſt all other Chronical Caſes, eſpecially *Nervous*, to this Firſt Intention, as well as is the *Precipitate per ſe:* I have often us'd them both with great Succeſs, even in *Nervous* Caſes, ſince they have been ſo univerſally known. Liquid *Quickſilver* will do great Service in beginning *Plicatures* of the Inteſtines, Obſtructions of their Glands and Valves, and in Foulneſſes and hard Concretions or Obſtructions, bred in the Mouths of the *Lacteals* (which are often Caſes where the Symptoms common to other Diſeaſes, will not admit a certain Diſtinction) but eminently ſo in *Aſthmatic* Caſes, above all other Medicines. By its Weight only, forcing open the obſtructive Mouths of the *Lacteals*, and its Steams thereby entring the Habit, attenuate the viſcid Juices of the *Lungs*, and render them pervious, and ſo promotes *Expectoration*; and, I think, other more appropriated and ſpecifick Medicines not ſucceeding, this ought to be try'd in all Caſes of the *Alimentary Tube*, ſince it is as innocent and ſafe as Aſſes Milk. And even the *Aq. Mercurialis* or Silver Water, as it ſucceeds beyond any thing in Childrens Worm Caſes: ſo I am ſatisfy'd, were it try'd in other Caſes, might do Wonders: eſpecially in *Decoctions of the Woods*, *Antiſcorbutick* Waters, or other appropriated Liquors; for as it neither alters Taſte, Smell, nor any other ſenſible Quality of the Liquid, it may be ſafely us'd as long, and in as great Quantities as one

pleaſes, without any Trouble, Pain, or Danger. I am therefore of the Opinion, that the moſt effectual Remedies in Nature in Chronical Caſes and their firſt Stages, is the Preparations of *Mercury*, of one Kind or other, together with *Diet*. Where it has not ſucceeded, it is chiefly becauſe proper *Diet* has not been join'd; and, I believe, there are few Caſes and Conſtitutions, where ſome of theſe mention'd Preparations may not agree in proper Doſes; and, if duly continu'd, are not of wonderful Benefit, where the *Viſcera* are not quite ſpoil'd. But the Management muſt be in the Hands of a ſober, careful and experienc'd *Phyſician*, who well underſtands and conſiders what Nature will bear, and what not; for it is not an indifferent or trifling Medicine, but a *Divine Antidote*, or a certain *Poiſon*, according to the *Caſe* in which, and the *Perſon* by whom, it is preſcrib'd; and I ſcarce willingly ever adviſe it at a Diſtance in any Preparation, for it ought always to be watch'd. Where the Veſſels are very lax, putrify'd, or thin: or the Obſtruction very hard or *ſchirrous*, the more active Preparations muſt be cautiouſly avoided, and nothing but the gentleſt Preparations try'd, *viz.* the *Æthiops*, the *Cinnabars*, the *Mercurius Alcaliſatus*, the *Precipitat per ſe*, *Aq. Argentea*, and the like. For as to the Opinion of ſome, *viz.* that theſe mention'd Preparations get no further than the Alimentary *Duct*, I think it without all Foundation, either from Philoſophy

phy or Experience: when we ſee the *Æthiops* and the *Cinnabars*, Liquid *Quickſilver* and the *Silver Water*, cure Cutaneous Diſtempers, Inflammations of the Eyes, *St. Anthony's Fire*, the *Itch*, the *Piles*, and the like; and when they will ſoil the Silver and Gold about the Patient. Nay, as I am ſatisfy'd all the Kinds of them will at laſt raiſe a kind of a *Ptyaliſm*. But even tho' then its principal Action were only on the *Glands* of the Stomach and Inteſtines, yet the opening theſe, and enabling them to perform their *Functions*, may be ſufficient, by *Derivation* to propagate a proportional Benefit over the whole Habit. *Laſtly*, when we ſee Mercury boil'd in Water only, without loſing the leaſt eſtimable Weight, have ſuch ſenſible Effects, as in Time to do all that any other Preparation can, as I am convinced it will: we can eaſily conceive how any Preparation of it, impregnating the Chyle with its infinite ſmall Particles, may enter the *Lacteals* and pervade the whole Habit, and when long continu'd, may have wonderful Efficacy on the moſt diſtant Parts of the Body; for the even actually almoſt infinite Smallneſs of its Parts, the *Sphericity* of its Particles, and its exceeding great *Weight*, will make it in any *Shape* paſs readily thro' any Animal Subſtance in Time. The Preparations of Antimony may poſſibly be of great Virtue, if ſufficiently try'd and examin'd; but I having us'd none but the common Shop ones, finding the Preparations of *Mercury* ſuf-

ficient, can ſay nothing of them. The Preparations of *Mercury*, ſome one or other, ſeem much more proper for this Intention.

§. VIII. I SHALL ſay nothing of the other *Attenuants*, eſpecially thoſe of the Vegetable Kind, whoſe Virtues may be eaſily learn'd from the Books of the *Materia Medica* * As for thoſe of the Mineral Kind, of which I have ſaid nothing in particular, I leave them to the Judgment of thoſe Phyſicians, who have had more Experience of them; my Practice and Obſervation having confin'd me pretty much to thoſe I have remark'd on, finding them the moſt ready, ſufficient, and, by their Nature, fitteſt. I ſhall only add a Word or two concerning the *Wild Valerian* (ſo much commended by *Fabius Columna)* in all *Nervous* Caſes, but eſpecially the worſt and higheſt Degrees of them. It is certainly one of the moſt *active* and *volatile* of the Vegetable Kingdom, and ſeems to act chiefly by promoting the Perſpiration, and a gentle *Diaphoreſis*. The Root powder'd and given with *Cinnabar of Antimony* and Powder of *Black Hellebor*, has frequently good Succeſs; and a Tea made of its Leaves, is an admirable Diluter, and may be long continu'd with Advantage in theſe Caſes. I will ſay nothing here of the *Miſletoe*, it belonging (in my

* Vide *Phytologianos of Sir* John Floyer.

Opi-

Opinion) to another Claſs of Medicines (to wit, *Aſtringents)* to be mention'd afterwards.

CHAP. III.

Of the Medicines proper for the Second Intention.

§. I. WHEN the former *Intention* has been ſufficiently and ſucceſsfully purſu'd, ſo that the Blood is return'd to its due Degree of Thinneſs, Fluidity and *Balſam*; when the Acuteneſs of the Pains, and the Violence of the Symptoms are leſſen'd by the ponderous Remedies, and the *Fits* or *Paroxyſms* are leſs ſevere or frequent: then the Medicines of *this* Claſs may be united and compounded with thoſe of the *former*, to ſheath and blunt the *Acrimony* of the Salts, and the Sharpneſs of the Juices, diſcharg'd from the ſmall Veſſels: to ſcour and cleanſe the internal Sides of theſe Veſſels yet further: and drive the ponderous Medicines into the moſt remote *Capillaries*, where the Diſorder firſt begins, and is moſt rooted: there to open a Paſſage for

for the Circulation and Perſpiration, and remove any Obſtructions, putrid or ſtagnant Juices, and ſo to bring all the Secretions to a regular Order, and the whole Maſs of the Fluids to a due Degree of Sweetneſs and *Balſam.* This Method and Order muſt neceſſarily be follow'd, where a total and abſolute Cure is intended or expected: But where a *Palliative* Cure only is deſign'd, theſe may be blended with the former, even from the beginning of the Cure. And where the Blood is in that Condition, which I have mention'd as the laſt and worſt State: they may even take the Place of the former and go before them, if there be any reaſonable Hopes of Succeſs; becauſe the great Degree of Acrimony diffus'd thro' the whole Maſs of Blood, requires a more immediate Attention and Application, than the removing of Obſtructions; (which is often the Caſe in many *Scorbutick, Hectick, Hæterical, Scrophulous* and *Cancerous* Habits;) at leaſt the Medicines for the Second Intention, are the abſolutely neceſſary: and the only Means that can effectuate a *Palliative* Cure, and relieve the Symptoms then.

§. II. WATER is acknowledg'd to be the moſt univerſal *Diſſolver* of Salts of all Kinds, and would certainly diſſolve theſe mention'd *Concretions* in the greater Veſſels, and help to carry them out of the Habit; but it not having Activity or Agility enough to get into the

the ſmall Veſſels, where the Danger is greateſt, and the Want moſt, it cannot alone be ſufficient here. Thoſe Medicines therefore that are of the moſt *active* and *volatile* Kind, which have, as it were, a *penetrating* Steam or Vapour flowing out of them, like that of Fire or Light: which can moſt readily pervade the Solids, and get into the inmoſt Receſſes of the Habit, ſeem to be the moſt effectual for this Purpoſe; eſpecially if a ſoft Balſam be added to theſe Qualities, which may both ſheath the Salts in the great Veſſels, as it goes along to the ſmall ones, or ſo guard againſt their Irritation and Acrimony, as to hinder their otherwiſe deſtructive Effects. Of this Kind all the *fœtid* and *volatile* Subſtances ſeem to be the chief: or thoſe which emit the ſtrongeſt *Effluvia*, or in the greateſt Quantity, ſuch are particularly the *volatile Gums* and Juices, the volatile *Salts* and *Spirits*, which are nothing but ſolid or liquid Natural *Phoſphori*, or Fire Subſtances. To theſe may be join'd the Soaps, and *Saponaceous* Subſtances.

§. III. The principal Medicines of this *Tribe* are, *Gum Ammoniacum*, *Galbanum*, *Aſſa fœtida*, *Sagapenum*, *Myrrh*, *Guajacum*, *Camphire*, *Caſtor*, *Amber*, *Salt of Hartſhorn*, *Salt of Amber*, *Salt* and *Spirit* of *Human Skulls*, and of *Raw Silk*, *Caſtile Soap*, *Saffron*, *Garlick*, *Horſe-Radiſh*, and the like, of which there

there is ſufficient Variety; but theſe ſeem to be the moſt powerful.

§. IV. AMONG theſe I ſhould preſer the *Ammoniacum*, *Galbanum*, *Sagapenum*, but eſpecially the *Aſſa fœtida*, ſince we are at the laſt come to judge of and eaſily find out the true, from, and in the Adulterated, by its cutting white, and turning afterwards of a Pink-Bloſſom Colour, according to the Deſcription of it by the *Antients* *, by whom its Virtues are celebrated with Praiſes, even above the Merit of any natural Remedy. It certainly deſerves (as a preſent Relief in extreme Caſes) as much as any one Thing in the *Materia Medica* in ſuch Caſes, it having all the kindly Effects of quieting *Anxiety* and *Oppreſſion*, procuring Reſt, and all the other Benefits of *Opium*, without leaving that Lowneſs and Depreſſion behind it, which this laſt, when its Force is wrought off, does in moſt Perſons, like Brandy or Inflammatory Spirits: inſomuch, that in a great many Caſes and Conſtitutions it is a great Queſtion, whether the preſent Relief be ſufficient to balance the ſubſequent *Oppreſſion* and *Anxiety:* for which there is no other Remedy, but repeating one Doſe as another wears off, as the *Turks* do, or as Drunkards do with their Drams, till both

* Vide *Plinii Hiſt. Nat.* Lib. XIX. Cap. 3.

come

come to be without Meaſure or End, and have made the Diſeaſe perhaps irremediable by any Means, but the Death which it certainly brings on. But this natural *Phoſphorus* having Light and Activity without Fire or Heat, eaſily pervades the whole Habit, and penetrates the ſmalleſt Veſſels, and makes the Perſpiration flow readily, as * *Sanctorius* obſerves, and thus gives a Relief for ſome conſiderable Time; and when other proper Methods are join'd with it, will help forward a laſting Cure. The *Soots* of ſome or any Woods are, or ſeem to me to be, of the ſame Nature and Efficacy, and are, I think, *Phoſphorus*'s, (where the remaining Fire is actually, but lies hid under the Aſhes) which by their Activity and *Volatility* getting into the ſmall Veſſels, the Joints and Muſcular Subſtances, diſſolves and melts the Jelly and Size, (as actual Fire does Hartſhorn Jelly and Glew) and thereby enables them to circulate for ſome Time, and ſo become at beſt but Reliefs and Reprieves, but no Cures; for accordingly, if not conſtantly repeated, the Complaints return, as a Man of a chilly Conſtitution, muſt be always hovering over the Fire.

§. V. I SHOULD ſay ſomething of *Ammoniacum*, but that its Virtues are ſufficiently

* *Medicina Statica*, Sect. 3. Aph. 82.

known

known in *Aſthmatick* and *Pulmonick* Caſes, (where it is the ſovereign Remedy, and moſt effectually attenuates viſcid Phlegm) to make its Efficacy believ'd in the Caſes of viſcid Juices I am ſpeaking of. *Sagapenum* likewiſe and *Galbanum* are very effectual for the ſame Purpoſe. Nor ought the Product of our own Country, *Garlick* and *Horſe-Radiſh*, to be neglected, the firſt of which is as effectual in *Lung* Caſes, as the mention'd *Ammoniacum*. The only Inconvenience of theſe *fœtid* Medicines is the diſagreeable Taſte and Scent they leave, which is ſo offenſive to delicate Perſons; but that may be, in a great meaſure, overcome by proper Mixtures, or muſt be born with in extreme Caſes. Under this *Claſs*, and chiefly to anſwer this *Intention*, the *Acidulæ* or *Mineral Waters* ought to be rank'd, but moſt eminently the *Bath* Waters, becauſe of their *Sulphur* as well as *Steel*; and it is becauſe the ponderous and active Remedies have not been ſufficiently ply'd before, in habitual and obſtinate *Nervous* Caſes, that *Bath Waters* have not always theſe ſenſible and laſting Effects, as they moſt infallibly would have, if duly claſs'd and manag'd; and in all ſuch *Cachectical* and *Nervous* Caſes, *Mineral* Waters, *theſe* eſpecially, are the beſt and ſafeſt Vehicle for *ponderous* Medicines: and in want of theſe *Barley Water*, with Syrup of *Marſh-Mallows*, Decoction of *Comfrey Roots*, with *Syrup of Mulberries*, or ſweet *Cow-*

Cow-Whey drank plentifully, are beſt to ſepa-rate, diſſolve and ſheath theſe burning and deſtructive Salts, of which the *Element* Water in itſelf is the ſureſt and moſt effectual *Anti-dote*, the *Mineral* giving it Activity and Pe-netration chiefly.

CHAP. IV.

Of the Medicines proper for the Third Intention.

§. I. WHEN the two former *Inten-tions* have been follow'd for a due Time with ſuitable Suc-ceſs, ſo that the *Symptoms* are abated, and tolerable Eaſe is obtain'd, it will be then convenient to enter upon the Method and Medicines of the *Third* Intention: which will make the Caſe both more comfortable, and bring Spirits and Courage to go thro' with it, being the laſt Stage towards a compleat Cure. For the Medicines here are more grateful to Nature, ſtrengthening the dige-ſtive Powers, and making all the *Functions* more full and ſtrong, ſo that Vigour and Chearfulneſs flow in daily. And ſurely there is

is not a more agreeable Entertainment, both to *Phyſician* and *Patient*, than to obſerve the growing Steps of ſuch a flattering Proſpect, advancing gradually without Fear or Danger of Relapſe, unleſs the Patient return to thoſe Indiſcretions that firſt begot theſe Diſorders. This Pleaſure I have enjoy'd myſelf once and again in both Capacities.

§. II. THE Medicines which anſwer this Intention, will be thoſe of the Strengthning and Aſtringent Kind, which *contract*, *corrugate*, wind up and give Firmneſs and Force to the weak and relaxed Solids, Fibres and Nerves. Of this *Tribe* are all the *Bitters*, *Aromaticks* and *Chalybeats:* ſuch as the *Jeſuit's Bark*, *Steel*, *Gentian*, *Zedoary*, *Caſſamunair*, *Calamus aromaticus*, *Snakeweed*, *Contrayerva*, *Cinamon*, *Winter's Bark*, *Chamomile Flowers*, *Wormwood* and *Centaury-Tops*, *Terra Japanica*, &c. Here likewiſe the *Oak Bark*, and its Offspring the *Miſletoe* and *Acorns*, ſeem to have their proper Place, and every thing that is ſubacid, whether Mineral or Vegetable.

§. III. I THINK there is not a more wonderful Strengthner of the Solids in all the Compaſs of Medicine, than the *Jeſuits Bark*. The firſt time I us'd it myſelf as a Strengthner and bitter Aſtringent (after having diluted and thinn'd my Juices ſufficiently by Medicine and Diet)

Diet) I can ſay it with Truth, never any thing in Nature (Medicinal) affected me in ſo ſenſible and ſurprizing a Manner, or gave me ſo quick an Appetite, ſuch Activity, and ſo ſerene clear Spirits, as the *Bark* did, after taking it for ſome Time. It is true, theſe Effects did not laſt in their greateſt Heighth always, but they were ſtill conſiderable for a long Time: and I went on gaining Ground by it in that *Period* (for I continu'd it near a Year) till I had a perfect Recovery. I have ſeen pretty near the ſame Effects from it in others, and in the like *Nervous* Caſes: tho' it had not the ſame Degree of good Succeſs in my next Relapſe, as was not to be expected in a further advanc'd Age; but ſtill it had better than any other, and I take it univerſally to be the beſt and only cool bitter Aſtringent known to Men. I have known People labouring under an internal *Goutiſh* Humour (even thoſe belonging to the *Profeſſion of Phyſick)* who have affirm'd to me, that they were never vapour'd or low-ſpirited to any Degree, while they continu'd the Uſe of the *Bark* under the *Gout*, which they had interrupted only, becauſe they had been aſſur'd, that it confin'd and ty'd up the *Gouty* Humour from being thrown outward: than which there is nothing more falſe and abſurd; for nothing ſo much promotes the *Gouty* Humour towards the Extremities, becauſe it ſtrengthens the Solids: And I have frequently

given a Fit of the *Gout* with it and *Steel*, when nothing elſe would effect it; and I always found it the moſt effectual of all Medicines, to recover Appetite, Strength and Spirits, after a ſevere Fit was over, as is now univerſally experienc'd and acknowledg'd.

§. IV. NEXT to the *Bark* (or even beyond it) is *Steel*, or *Chalybeat* Medicines and *Mineral Chalybeat* Waters, which act principally by conſtricting, criſping, and winding up the relax'd Solids. Weak and young Perſons, and ſlight Caſes, do well with liquid Steel, ſuch as the *Vinum Chalybeatum*, *Tinctura Martis*, the Solution of *Sal Martis* in common Water, *Elixir Vitrioli*, and the like. But thoſe who are ſtronger and older, require *Steel Ruſt*, join'd with Aromaticks and Bitters, and the *Bark*; for they are all of one *Tribe* and *Claſs* of Medicines, and differ only in Degree: in which the Preparations of *Iron* is the ſtrongeſt, as is evident from its *Energy* in Externally ſtopping Hæmorrhages, and corrugating tender Fibres, and its partaking the Nature of Vitriol and Acids. Where theſe do not relieve at leaſt, the Caſe muſt be very bad, or the Medicines apply'd much out of Time, while the Juices were too viſcid, or not ſufficiently thin and ſweet. *Sydenham* ſeem'd to doubt, whether Purgatives

tives ought to be join'd with *Chalybeats* in the ſame Courſe; but that can be no Difficulty to thoſe who have underſtood what has been before ſaid, or are well acquainted with true Philoſophy and the Animal *OEconomy*. For the Purgatives are either ſimply deſign'd (in ſuch a Caſe) to cleanſe the *Primæ Viæ*, or to *fuſe* and thin the Blood: in the firſt Caſe they are abſolutely neceſſary, and in the ſecond more ſo, if the *firſt Intention* has not been fully purſu'd before: As we find by *Lower*'s bitter Tincture, eſpecially when a Purgative and Chalybeat with the *Bark* is combin'd, which ſucceeds wonderfully in ſuch Caſes, where the Habit is pretty full, and the Solids not much relax'd. But a long Courſe of *Chalybeat* Mineral Waters is ſtill the moſt effectual for the Purpoſe: *Spaw*, *Pyrmont*, or *Tunbridge*, in the hot Weather; and *Bath* in the temperate and cold Weather. Some fearful and apprehenſive People have been diſſuaded, by intereſted Perſons, from the Uſe of the *Bath* Waters in *Lowneſs*, *Oppreſſion*, and *Vapours*; and ſome unexperienced People have even imagin'd they have had more Vapours than ordinary under the Uſe of them. But theſe may as well affirm, that *Opium* purges, and *Jallap* binds. For if they mend the Faults and Weakneſſes of the Stomach and Bowels, (as all the World acknowledges they do, and muſt do by their Nature and Compoſition) they muſt then infallibly be moſt beneficial

in theſe Diſorders, as from my own, and the Experience of many thouſand others, can be teſtified, who will affirm them to be the moſt certain Relief of any in ſuch Caſes. And indeed, as by their *Sulphur* thus diſſolv'd in hot Water, they are the moſt cleanſing and diluting of all Medicines, ſo their *Steel* (as I have already ſaid) is the moſt effectual for bracing the Solids: And with ſuch a Compoſition it would be pretty ſtrange they ſhould not (if any Means could) be ſucceſsful in ſuch Caſes. They may raiſe ſome Miſt and Dimneſs before the Eyes in foul Stomachs, nay even occaſion ſome Head-Aches and Flatulence, which may properly enough be call'd *Vapouriſh* or *Nervous*; but the ſame every active Remedy will produce; and theſe may be eaſily remedied, by joining ſome *Volatiles*, *Aromaticks* or *Bitters* along with them.. If they have not the greateſt Benefit is expected, it is becauſe the *ponderous* Medicines mention'd, and thoſe for the *firſt Intention*, have not before, upon firſt drinking them, been ſufficiently and long enough perſiſted in; for certainly they are the moſt agreeable and beneficial *Vehicle* for ſuch Medicines, and the moſt ſure Remedy, after ſuch a Courſe, to be found on the *Globe*, as I have long experienced. The greateſt Misfortune is, that their Relief does not laſt for a very long Time, at leaſt not at an equal Heighth. But that is the Misfortune of all Remedies in bad Caſes and Conſtitutions,

tions, and their beneficial Effects will laſt longer than that of any other Remedy, under the Management I have mention'd.

CHAP. V.

Of the Regimen of Diet proper for Nervous Diſtempers.

§. I. HAVING deliver'd, in the beſt Manner I am able, the general Method of Cure of *Nervous* Diſtempers, the ſeveral *Intentions* to be follow'd in the Proſecution of it, and the beſt Medicines I can ſuggeſt from Experience, Obſervation, or the Nature of Things, for fulfilling each of theſe *Intentions*; I come now to the *Diætetick* Management, *that Part* which has the greateſt Influence in the Cure of *Chronical Diſtempers*, without which the beſt and ſureſt Remedies fail of their Effect, and yet in theſe later Ages the leaſt *cultivated* and moſt neglected of all the curative Parts of Phyſick in *England*, (till of late, that *my worthy, learned* and *ingenious Friend*, Dr. *Arbuthnott*, thought fit to treat it according to

its *Uſe and Dignity*, in the maſterly Manner he executes every thing he undertakes) inſomuch that he hazards the Charge of introducing new and whimſical Opinions, who would pretend to ſtand up in its Defence, or bring it into his Practice. And yet, if we will make but a ſlender Enquiry into the Practice of the early and pureſt Ages of *Phyſick*, or the great and univerſally approv'd *Writers* in the healing *Art*, we ſhall find *Diet* no ſuch contemptible Help towards the Prevention or Cure of Diſeaſes, as it is now held or imagin'd. On the contrary, we ſhall find the Works of all the moſt judicious and celebrated Practitioners full of particular Directions and Advices on this *Topick* in every Diſeaſe they treat of; and demonſtrating that their *Authors*, as they did not find, ſo they did not imagine, that any (at leaſt habitual and rooted) Diſtemper, could be remov'd without ſuch Aſſiſtance. We are certainly provided with a greater Choice of more perfect Materials, as well as more elegant Forms of Medicines, than the *Antients*; and this probably will ſtill increaſe, by length of Time, with *Arts*, the Knowledge of Nature, and even of our Diſeaſes; but what is, and will be ever admired among the *Antients*, is their *Method of Cure*, the Truth and Juſtneſs of their *Rules* and *Maxims*, and the Solidity of their *Intentions* in following the Directions of Nature in the Way ſhe intends or

points

points out. *Hippocrates*, the Father of the *Phyſicians*, thought a *Regimen of Diet* of ſuch Conſequence, both to the *Healthy* and the *Sick*, that of about *ninety Books* of his which remain, or that paſs under his Name, there are eight of them which treat of that Matter only or principally; and thro' all the reſt of his Works, he mentions much more of his *Diætetick* Management, than any Aſſiſtance he took from the *Materia Medica*. He complains, that * thoſe who went before him, had written nothing concerning the *Diet* of ſick Perſons, which was nevertheleſs one of the moſt eſſential Parts of *Phyſick*, even in his Time, which we may juſtly ſuppoſe wanted it leſs than later Ages. *Galen*, tho' more abounding in Medicines, yet is far from depriving Diet of its due Place. On the contrary he declares, † "*That Phyſick has* "*no Remedy ſo effectual as to be able to bring* "*its wanted Relief where the Regimen of* "*Diet either counter-acts or does not aſſiſt it.* And in another Place he ſays, § "*That by* "*means of that part of Phyſick which pre-* "*ſcribes a proper Diet, thoſe who have* "*deriv'd too tender and weakly a Conſtitution* "*from their Parents, have brought themſelves* "*on to extreme old Age, without any Weak-*

* Epidem. lib. 6.

† De uſu Theriaces ad Pamphyllanum.

§ Lib. 5. De Sanitate tuenda.

" *neſs of their Senſes, free from all Pain and* " *Diſeaſes.*" He adds afterwards concerning himſelf, " *Even I, tho' I had not a healthy* " *Conſtitution from my Birth, nor led a Life* " *of much Freedom and Eaſe of Mind, yet by* " *the Precepts of this moſt uſeful part of Phy-* " *ſick, which I practiſed after the 28th Year* " *of my Age, I never fell into any Diſtemper,* " *except a ſlight Fever of 24 Hours through* " *Wearineſs or Exceſs of Labour.*" The *Methodiſts*, a celebrated *Sect* among the Antient Phyſicians, laid the main Streſs of the Cure upon *Diet* and *Evacuations*; and ſome of them carry'd this to an extravagant Heighth. But *Celſus*, who ſeems to have judiciouſly diſtinguiſh'd, and kept in a proper *Medium* between the Extremes, that the different *Sects* of *Phyſick* in his Time, had carry'd each their particular and favourite Doctrines to, was yet ſufficiently ſenſible and convinc'd of the Neceſſity of a proper *Diet* in the Cure of Diſeaſes; for he is not only large and full in his Directions and Regulations about it, in every particular Diſeaſe he treats of: but where he diſtinguiſhes between internal and external Diſorders, he calls the *firſt* thoſe in which the Regulation of *Diet* is the principal Part of the Cure, and the *latter* thoſe where *Medicines* make the chief Part of it. Even in the ſame Place, where he takes ſome Pains to refute the Doctrine of *Aſclepiades*, who maintain'd that all Diſeaſes were to be cured by

by *Diet* alone, and to reſtore Medicines to their proper Place. He goes further, to enjoin *abſolute Faſting* in the firſt Attacks of a Diſorder, and a ſtrict Moderation in the Quantity as well as Quality of the Food, during all the Time that the Diſeaſe continues; for nothing, *he ſays*, is more beneficial to a ſick Perſon, than *timely Abſtinence*. Then he proceeds to ſhew the Reaſonableneſs of ſuch a Conduct, and to blame and reprove thoſe luxurious Perſons, who will allow their *Phyſicians* to determine the Kind and Quantity of their Food, but reſerve to themſelves the Times of taking it; or who think they act very generouſly if they ſubmit to his Regulations in every thing beſides the Kinds or Qualities of it: and ends with aſſuring them of the extreme Hurtfulneſs of any Error, either in the Quality, the Quantity, or the Times of taking their Nouriſhment. It were endleſs to produce Authorities for a Thing that makes a great Part of the Works of all the ſtandard Writers in Phyſick, I mention theſe only, becauſe they are acknowledg'd the great Maſters in this *Science*, and whoſe Evidences muſt of Conſequence, include the Suffrages of all their Approvers and Admirers; and as they will be ſufficient to give the Reader, who is not converſant in theſe Matters, a juſt Notion of the Conſequence of *Diet* in the Cure of Diſeaſes. For I do not pretend to add (by what I have here ſaid) any thing to the Knowledge

ledge of thoſe whoſe Study or Profeſſion has led them to ſearch into theſe Affairs, ſince they will not want Conviction. But here one will naturally inquire how ſo neceſſary and eſſential a Part of *Phyſick* comes to be in ſuch Diſgrace, and ſo little regarded, as it is at preſent, ſince it was ſo much recommended, and made up ſo great a Part of the Practice of the moſt admired *Phyſicians*. The Original of this Evil ſeems to be owing to ſome over-zealous Abettors of *Chymiſtry*. The *Alchymiſts*, or more conceited and whimſical ſort of *Chymiſts*, were the great Men, that, depending ſolely upon Medicines, endeavour'd to diſcredit *Diet* in the Cure of Diſeaſes, bragging and ranting in Honour of their *Panacæa's*, *Elixirs of Life*, and other wonderful *Secrets*, which, if you will believe the Inventors and Admirers of them, were ſufficient, without any other Means, even a *Regimen of Diet*, or whatever, all Phyſicians before had thought moſt indiſpenſible, to work infallible Cures in the moſt deſperate Diſeaſes. It was this, and nothing elſe, they pretended to. When once ſuch an ill Practice is ſet on foot, the Patients themſelves, as *Celſus* obſerv'd in his Time, are ſo averſe to being confin'd by diſagreeable Reſtraints, that they are prepar'd to believe every Impoſtor, that will take upon him to diſpenſe with the moſt neceſſary Condition of Cure, and entertain a Prejudice againſt thoſe who will honeſtly inſiſt

ſiſt upon the Neceſſity of what they diſlike, being more willing to believe ſuch Phyſicians are not ſufficiently acquainted with the *Virtues* and *Powers* of Medicines, than that Medicines have no ſuch Virtues as they would ſo fain find them poſſeſs'd of: And they are generally ſo fond of being preſcrib'd to rather in the moſt agreeable than in the moſt effectual Manner, that not only few of them will ſubmit to any Reſtraints in Diet, but by their Squeamiſhneſs and intemperate Delicacy, bring ſome of the moſt powerful Medicines into Diſgrace, and leſs and leſs common Uſe; ſo that we may fear, not only the *Bark* (the Averſion of every nice Palate) but *Mercury*, *Steel*, and ſeveral other of the beſt Medicines, which on the firſt Diſcovery were look'd upon as great *Gifts of God* for the Relief of human Miſeries, will in time be quite diſus'd, and perhaps forgot. However, ſince we who are *Phyſicians* are bound *by a moſt ſolemn Oath* * (contriv'd by *Hippocrates*, for ought we know, at leaſt it is handed down to us among his other Works, and is the Subſtance, I believe, of the Obligation and Vow that *Candidates* take in all the *Univerſities* in *Europe*, when they receive their Degrees of *Phyſick*) to order a *Regimen of Diet* proper and peculiar to each Diſtemper we undertake

* Vide Hippocrat. p. 42. Vol. I. Edit. Vander Lind. or Edit. Fæſii, Sect. 1, 23.

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the Cure of, as well as proper Medicines, I ſhall proceed to inform the Reader of what I have found moſt beneficial or ſucceſsful on this Head towards the Cure of the Diſorders I am now treating of.

§. II. IT is highly probable, that the infinitely wiſe Author of our Nature has provided proper *Remedies* and *Reliefs* in every *Climate*, for all the Diſtempers and Diſeaſes incident to their reſpective Inhabitants, if in his Providence he has neceſſarily placed them there: And certainly the *Food* and *Phyſick* proper and peculiar to the middling Sort of each *Country* and *Climate*, is the beſt of any poſſible for the Support of the Creatures he has unavoidably placed there, provided only that they follow the Simplicity of Nature, the Dictates of Reaſon and Experience, and do not luſt after *foreign Delicacies:* as we ſee by the Health and Chearfulneſs of the *middling Sort* of almoſt all Nations. And whoever is acquainted with the *Hiſtory* of the *Origin of Nations*, and the Manner in which they liv'd, preſerv'd themſelves in Health, and got rid of their Diſeaſes, while they liv'd in their Simplicity, and had not yet grown luxurious, rich and wanton, or had frequent Commerce with other Nations, and communicated with them in their *Luxury* and *Arts*, will be pretty well ſatisfy'd of this Truth. But where the *Luxury* and *Diſeaſes*

of

of all the Nations on the *Globe* are brought together, mingled and blended, and perhaps heighten'd by the Difference of *Climates*, there is an abſolute Neceſſity that the *Materials of Phyſick*, and the Methods of Cure, ſhould be various and extended in an equal Proportion: which is the Cauſe of the Multiplicity of our Medicines, and the Neceſſity that *Phyſicians* are under to know almoſt every Thing that is knowable in Nature, for the Uſe of *Phyſick:* and to bring from each *Country* and *Climate* the proper *Antidote* for the Diſtemper brought from thence.

§. III. THERE is alſo another *infinitely wiſe* Contrivance in Nature, that *Loathing* and *Inappetency*, or at leaſt a Difficulty in Digeſtion, always attends, in ſome Degree or other, all Diſorders whatſoever. Were every one that is a little ill, capable of the ſame *Riot* and *Exceſs* during their Diſtemper that they were when in perfect Health, when they laid in the Materials of their Diſorders, they would infallibly and quickly ruin themſelves, and periſh without Reſource: Whereas by this wiſe Neceſſity, they are not only hinder'd from adding *Oil* to the *Flame*, but find a new Increaſe of their Pains and Puniſhments, upon the ſmalleſt Exceſs, which puts them under the Neceſſity of forbearing: if the Pleaſure of gratifying their Senſuality is not greater than the Senſe of the Pain. And in ſome Caſes,

Caſes, where there has been a great Diſpoſition towards *Luxury* in the Patient, and where the Cure depended only or chiefly upon *Abſtinence*, I have with Pleaſure admired the Art and Ingenuity of a *Phyſician*, who, to keep up his Patient's Spirits during the tedious Cure, and gain the Advantages of Temperance and Abſtinence as much as he was able, has preſcrib'd a Courſe of innocent, tho' neither palatable nor appetizing Medicines, for a long time, without teazing his Patient with the diſpiriting and mortifying Doctrine of *Self-Denial*, which either he had deſpiſed, or not receiv'd in its proper Degree and Manner, and thus effected the Cure, which otherwiſe had been impoſſible.

§. IV. THERE is no ſurer or more general *Maxim* in *Phyſick*, than that Diſeaſes are cured by the contrary or oppoſite Methods to that which produc'd them. If *Nervous* Diſorders are the Diſeaſes of the Wealthy, the Voluptuous, and the Lazy, (as I have already ſhewn) and are moſtly produc'd, and always aggravated and increaſed, by *Luxury* and *Intemperance* (tho' perhaps not always an abſolute and outragious Intemperance, yet certainly by one relative to the particular Conſtitution and Strength of the Patient) there needs no great Depth of Penetration to find out that *Temperance* and *Abſtinence* is neceſ-

neceſſary towards their *Cure*. But as there are different Stages or Degrees of theſe Diſorders, and even ſeemingly different *Kinds* of them, according to the Prevalency of this or that particular Quality in the Materials of the general Cauſe: whereby different Effects, Appearances, and Symptoms are produc'd with greater or leſſer Violence, and longer or ſhorter Duration; ſo different Regulations in the Quantity and Quality of the Food, is neceſſary towards their Removal: I ſhall therefore firſt give ſome *general* Directions in theſe two laſt Particulars, and afterwards ſubjoin ſome Conſiderations, to be made in the Application to particular Caſes.

§. V. As to the Qualities of the ſolid Food, it is neceſſary, *1ſt.* That it be ſoft and tender, light and eaſy of Digeſtion, and affording a mild or *Balſamick Chyle*; that its Materials be ſound and good in their Kind, and fitted for Uſe, without the artful Compoſures of *Cookery*, or the Means us'd commonly in making it more *luſcious and palatable*; and likewiſe, that it be the moſt ſimple and uncompounded, and that feweſt different Materials poſſible be receiv'd into the ſame Meal; for as they will only ſerve to provoke Exceſs, ſo, as *Celſus* * obſerves, " *Variety of Foods*,

* Lib. III. Cap. 6. Vide etiam Sanct. Med. Static. Sect. 3. Aph. 51.

" *tho'*

" *tho' they may go down with greater Eaſe* " *and Pleaſure, yet they are not ſo eaſily* " *digeſted.*" 2*dly*. That it be endu'd, as much as poſſible, with Qualities contrary to the *Nature* of the *Diſtemper*, and the *Vices* of the Fluids: * That it be *thin* and *diluting*, where there are viſcid or ſizy Juices, great Obſtructions, or groſs Habits: That cooling and liquid Things be preferr'd to heating and drying Foods, where there are acute Pains, and violent or inflammatory Symptoms: That Seeds be preferr'd before Roots, Greens, or Fruits, in Caſes of Flatulence; and that ſoft, mild, ſweet, or at leaſt inſipid Things, be choſen, rather than thoſe that are ſharp, ſalt or ſour, in *Scorbutick*, *Hectick*, *Scrophulous*, or *Cancerous* Caſes and Conſtitutions; or when there are any Ulcers, Foulneſs of the Skin, or other Signs of ſharp and acrid Juices: And ſo in other Caſes. †

§. VI. THE Quantity of the Food muſt be proportion'd to the Strength of the Digeſtion, and the Waſte or Decay of the Fluids, from Exerciſe or bodily Action, or to the preſent Fulneſs of the Habit, and Obſtruction of the natural *Secretions*. But as it is impoſſible to give *general Rules*, in theſe Caſes, wherein almoſt every individual Perſon differs

* Vide Sanctorii Aphoriſmata de Cibo & Potu.

† Vide *Arbuthnott* of *Aliments*.

from

from another, or even from himſelf at different Times, ſo the preciſe Regulation of this muſt be left to the Patient's own Feelings, and the Honeſty and Experience of his *Phyſician*. A few Obſervations upon the Quantity that agrees beſt, ſits eaſieſt and lighteſt on the Stomach, gives no Oppreſſion, Heavineſs, Heat or Feveriſhneſs, while it is digeſting, and paſſes off without any ill Effects, will moſt readily determine it for the Patient; and it is of ſo great Conſequence to the Welfare of the Patient, that no Pains ought to be ſpar'd for attaining the Knowledge of this preciſe and precious *Mediocrity*, which ought, as ſeldom as poſſible, to be tranſgreſs'd either way.

§. VII. THOSE who have only a few tranſient Symptoms of theſe Diſorders: whoſe Conſtitution is yet ſound, and their Juices good and ſweet: if they live with a due Degree of Temperance ſuited to their Conſtitutions, and take care not to increaſe their Diſorders by Exceſſes, will need no other Reſtriction, than to abate of their Quantity while they are more immediately under theſe *Symptoms:* will gradually get rid of their Diſtemper, and avoid violent Shocks, or great Sufferings: and be reſtor'd to their former Health and Freedom of Spirits, by the other Aſſiſtances of Medicine and Exerciſe. Thoſe who have deeper, more habitual and violent

Symptoms, will need a greater Degree of Care and Caution; and their Stomach being weaker, and their Digeſtion going on ſlower, will be neceſſitated to chooſe the lighteſt and moſt eaſily digeſted Foods, and the ſmalleſt Quantity of *ſpirituous Liquors:* and will ſuffer in Proportion as they exceed the Quantity that is determin'd by the mentioned Obſervations. For ſuch the lighteſt, young, and *white* Animal Foods only, are neceſſary, and theſe alſo only at Dinner. And if they are ſubject to violent and acute *Paroxyſms*, they muſt be more than ordinary careful about theſe Times, and then even uſe a cooler, ſofter, and more liquid Diet. In general, they muſt govern themſelves by their Feelings, and take no more at a Time than their Stomach will eaſily bear, but rather repeat it oftner; and they ought always to wait till their Appetite returns in its uſual Degree, and they will even find, however moderate or abſtemious they may ſeem, that upon any Lowneſs, Heavineſs, or Want of Spirits, ſtill lighter Meals will reſtore their Chearfulneſs.

§. VIII. BUT as for all thoſe whoſe Conſtitutions are ſpoiled, who have bad or corrupted Juices, violent and dangerous *Symptoms*, great *Obſtructions*, are ſubject to the great and eminent Degrees of theſe Diſorders, are threaten'd with *Hectic* or *Conſumption* (or a Deſtruction of ſome of the great *Viſcera*, and

and who have tried all the other Methods and Medicines that could be ſuggeſted without Succeſs) for theſe I have found no other Relief than a *total Abſtinence* from Animal Foods of all Kinds, and all Sorts of ſtrong and fermented Liquors, keeping only to Milk, with Seeds or Grains, and the different Kinds of Vegetable Food, according to the Nature of the Diſtemper: from which they have never fail'd to find a preſent Relief, and a conſiderable Abatement of the Violence of their Symptoms. Many have been led into this Method without any Advice or Direction, but merely from their own Feelings, and obſerving what they were eaſieſt under. And many more have been abſolutely cur'd and free'd from all their Diſorders by it: ſome even from a very ſhort Time after they enter'd upon it, and others in a longer or ſhorter Time, according to the Obſtinacy of their Diſtemper, if the Diſeaſe has not been ſo far gone, as to be paſt all poſſible Relief from natural Means. In theſe laſt Caſes it has done all that was in the Power of *Art*, has leſſen'd their Miſeries, and protracted their Fate, and has given more Eaſe and Quiet than they could receive from any other Method they could turn to, except *Opiates* and *Anodyn's*. to which one is never to give himſelf, till he has given up all Hopes of a total Cure. Where the *Nerves* or Solids are naturally

weak, or the Perſon ſubject to *nervous Diſorders* from their Infancy, there is no Method will abſolutely free them from ſome ſlight Returns of their former Symptoms; but this *Diet* I have found to do more than any other Method whatever: however, no one ought to undertake this Regimen, without the Advice of ſome honeſt, able, and experienced *Phyſician*, who has conſider'd his Caſe and Conſtitution, and can direct him aright in the proper Management of it, and the Methods of keeping up the due *Tenſion* of his Solids, which ſuch a *Diet* may probably ſomewhat relax, while it is purifying the Juices, and cleanſing the Habit: and can likewiſe judge of his Conſtancy, Firmneſs, and Reſolution to go through with it, ſince in ſome deep rooted and confirm'd Diſtempers of this Kind, though the Patient may find a conſiderable Relief for many Months yet poſſibly when the groſs Impurities, the *Choler*, *Phlegm*, and *Salts* ſtor'd up in the Habit, come to be thrown off on the *Alimentary Tube*, as into the common Shore, and all the *Emunctory* Glands become loaded with the *Deſpumation* of the whole Habit: raiſing Sickneſs, Lowneſs of Spirits, and a Return of all, or many, of the former Diſorders; this may blaſt all his Hopes, and mightily diſcourage him, and make him condemn the Method, and blame the Phyſician who advis'd him. But if he

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ſtands this Shock with Firmneſs and Patience (which will be readily relieved by proper *Evacuations*, *Volatiles* and *Aſtringents*) he may be aſſured of Succeſs, and his perfect Recovery is at Hand. But as there are incurable Diſorders, which no Method or Medicine will reach, ſo it frequently happens in this: And even after the Patient is recover'd by this Method, he muſt reſolve to continue in it ever after, at leaſt, not to indulge himſelf in a much higher Degree of Food, without ſuffering preſently, or hazarding a Return of all his Diſorders; for as *Celſus* obſerves, in all Diſorders of the Stomach, *by whatever Methods the Patient is recover'd, he muſt continue in the ſame when he is well, for the Diſeaſe will return, unleſs Health be protected by the ſame Means that reſtor'd it.*

§. IX. I would not be underſtood here (as ſome have maliciouſly and artfully miſrepreſented me, contrary to my moſt deliberate Intention) to recommend a *total Milk* or a *Vegetable Diet*, or indeed any particular one, to every one that is ſick, or out of Order: I never once had ſuch a Dream. I have given the Preference in my *Eſſay on the Gout*, to the common Diet of well-choſen Fleſh Meat, and good middling ripe Wine, even in that obſtinate and painful Diſtemper, commonly treated by a Milk Diet. And in my *Eſſay on Health and Long Life*, I have

endeavour'd, as far as I could, to enable the Patient to make the proper Choice of Animal Foods fit for his Conſtitution, and the Diſorders he labours under; and have, from conſidering the Nature of the Diſtemper, actually order'd ſome who were in a *Vegetable Diet*, to change it for an *Animal* one. A total *Milk and Vegetable* Diet, beſides its being *particular* and inconvenient in a Country where Animal Food is the common Diet, and affording no ſufficient Store of Animal or Mechanical Strength (to Perſons naturally weak, or who have not been habituated to it from their Cradles) may bring the Patient into ſuch a State, that, without the utmoſt Riſque or Danger, he can never leave it off again. And even while he is under it, by relaxing and ſoftening the Solids, (in ſome Degree) when it is a ſweetening the Juices, it brings him under a Neceſſity of keeping up their Tenſion with proper aſtringent, warm, and cordial Medicines, (which are of the ſame Nature with a more generous Diet) and inceſſant Labour and Exerciſe: And in groſs foul Bodies, or thoſe ſubject to *goutiſh*, *ſcorbutick*, or other *inflammatory Diſorders* and *Paroxyſms:* requires the utmoſt Care and Caution that the Diſeaſe be not thereby at firſt, thrown inwards, and ſo the extreme Degrees of Vapours, Lowneſs, and other *Nervous* Diſorders enſue, which this *Diet* is deſign'd to prevent. Indeed there are ſome

Caſes

Caſes wherein a *Vegetable* and *Milk Diet* ſeems abſolutely neceſſary, as in *ſevere* and *habitual Gouts*, *Rheumatiſms*, *Cancerous*, *Leprous*, and *Scrophulous* Diſorders, extreme *Nervous Cholicks*, *Epilepſies*, violent *Hyſterick Fits*, *Melancholly*, *Conſumptions*, and the like Diſeaſes mentioned in the Preface, and towards the laſt Stages of all chronical Diſtempers; in ſuch Diſtempers I have ſeldom ſeen ſuch a *Diet* fail of a good Effect at laſt. But in moſt other *Chronical Diſtempers*, *Nervous* or *Humourous*, and in all their tolerable Degrees, and firſt or ſecond Stages, a common middling, plain and moderate Diet is certainly the beſt and ſafeſt; a little *Animal* Food of the youngeſt, lighteſt, tendereſt, thinneſt, and ſweeteſt Kind, and a ſmall Proportion of generous Liquors, to keep up the due *Tenſion* of the Solids, under the Regulations I have mention'd; weak Broths and Soops made of tender young Animal Subſtances, without Fat or Butter, and thicken'd with a due Proportion of Vegetable Seeds or Grains, ſuch as thoſe of Wheat, Barley, Rice, Sage, Oats, Millet, and the like: Such a *Diet*, I ſay, will, in my Opinion, anſwer all the Ends of pure *Milk* and *Vegetables*; and as I have often found ſuch an one leſs dangerous, ſo it is a more eaſy Regulation, as things now ſtand: and wants only a few Months in the ſame Courſe, of that Cure that might be gain'd

perhaps by going into ſuch a particular Method of Diet. I am never for entering upon *extreme* or uncommon Means of *Diet* or *Medicines*, but in extreme and mortal Caſes; for I always think that *common Senſe* is the beſt Indication of a ſound Mind, and *common Life* the beſt Means of temporal Happineſs, elſe they had never been common.

§. X. ONE great *Advantage* that a *Milk* and *Vegetable Diet* has over a Fleſh or *Animal* one, lies principally in this, that one may thereby avoid the Loading the Juices with too many *Salts* of any Kind, or thickening them with more groſs and hard earthy Particles, or ſuch as cannot be broken and comminuted by the natural Force of the weak Solids: and by it Patients will not be ſo readily led into Errors in the Quantity; Nature not being tempted to receive or retain ſuch unprovoking and impoignant Viands, whereby they avoid the *Snare* and *Temptation* that Liquoriſhneſs and high Reliſh throws many into. *Another* Advantage is, that it effectually dilutes and cools too thick or hot Juices, and that a ſufficient Quantity of it may be taken to keep the Bowels and Blood Veſſels full, and ſufficiently turgid, whereby the *Circulation* and natural Evacuations and Secretions will be more uniformly carried on in ſuch weak Habits, than can poſſibly be under an *Animal Diet* of ſo ſmall a Quan-

Quantity as muſt be neceſſary in ſuch Caſes, unleſs it be extremely diluted with Water, and the farinaceous Vegetables, which brings it to the ſame State: And therefore, in greatly depraved Habits, and ſuch deep and dangerous Diſcaſes as I have mention'd, it is the moſt proper and abſolutely neceſſary Regimen to carry on the natural Functions without Pain and Uneaſineſs, and to preſerve the Sides of the Capillary Veſſels from *coaleſcing* and growing together, and ſo preventing irremediable Obſtructions; tho' in other more ſlight Caſes, it may be not only not neceſſary, but even ſometimes inconvenient and hurtful: For tho' it will always produce at length Freedom from Pain, and Freedom of Spirits, and a greater Capacity for intellectual Functions, yet it will never beget *mechanical* Force and Strength, or a hardy, ſtrong Conſtitution, which in ſome Circumſtances, Employments, Trades, and Profeſſions, is indiſpenſably neceſſary; ſo that ſuch a Courſe and *Regimen* is only proper for thoſe who follow *Intellectual* Occupations, and expect chiefly mental Pleaſures, Freedom from Pain, Chearfulneſs and Length of Days, or, in ſhort, for the Studious and Sedentary.

§. XI. The Sum of the Whole, in my Opinion, is this: Our Diſtempers generally ariſe from *Oils*, *Salts*, and *Spirits*, carried into the Habit by our Food; nothing elſe but theſe,

theſe, in the Nature of Things, having *Force* enough to produce them. Some certain Proportion of theſe is abſolutely neceſſary to excite, rouze, and carry on the *Circulation*, *Perſpiration*, and all the *Secretions* with their proper Force and Vigour: When the Juices are too viſcid or acrimonious, or the Obſtructions many and great, *Diet* offers us one of the ſureſt Means to cure theſe ill Qualities. All *Salts*, in their general Nature, are of the ſame Kind, Hard, and highly Attractive, and differ only as they are ſmaller or greater in their Parts, and according to the Earths, Oils, and other Mixtures that unite them, or mix with them. *Milk* and *Vegetables* have but little ſaline Matter in Proportion to their Bulk, and therefore a *total Milk* and *Vegetable Diet*, may, in ſome Caſes, defraud the Conſtitution of that due Proportion of *Salts* neceſſary for the mention'd Purpoſes, and for want of which the Solids may become too lax and feeble. But, on the other hand, too great a Quantity of Fleſh Meat, and hot fermented Liquors, or that which is of too *ſaline* and *ſpirituous* a Nature, will load the *Habit* with too many of theſe Salts and Oils, and ſo beget the mention'd Diſtempers. The great *Art of Life* then, in *chronical* Diſtempers, is to aſcertain the *Mediocrity* of ſuch a *Diet* as neither makes the Salts and Oils too many to increaſe the Diſtemper, nor too few, to

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let the Solids become too much relax'd. Animal Food then, and Spirituous Liquors become more tolerable in *Northern Climates*, where the Want of ſufficient *Sun*, and the Moiſture of the *Air*, makes the Solids of ſomewhat too looſe and flabby a Nature, and ſo require a greater Proportion of Salts and Oils, needful to rouze and twitch them, than in more *Southern Climates*. Suppoſe, for Example, a Dram of Salts, and Oils or Spirits in twenty-four Hours was neceſſary; then certainly that *Diet* which conveys this Dram of Salts and Oils in the whole Subſtance of the Food, according to the Bulk, Age, and Expences of the Life of the Patient, into the Habit, will be the beſt, of whatever Kind it may be. But if, by an Over-charge of Salts and Oils, Diſeaſes are brought on, and are to be remedied by a *Diet* wherein one half of this Quantity is found; then ſuch Food is to be choſen, or ſuch a Quantity of it taken, as will convey into the Habit only half a Dram of ſuch: and if that End can be obtain'd by following the common and ordinary *Diet* of the Country and Climate, and of the healthieſt People in it, then that is, beyond diſpute, the beſt Regimen in general to preſerve Health. Under Diſeaſes the Caſe is different. So that there can be no Room for miſtaking the proper Kind of *Diet*, nor the Validity of the Reaſons on which it is founded. The only Difficulty

that

that remains, will be in chooſing ſuch Kinds, and that Quantity of *Animal Food* which beſt ſuits the Age, Bulk, and Conſtitution of the Patient, and conveys only the neceſſary Quantity of *Salts* and Oils. To determine which was the chief Deſign of my *Eſſay on Health and Long Life*, and of Dr. *Arbuthnott's Book of Aliments*, and which is evidently of the greateſt Conſequence to all who would ſecure theſe two in the moſt effectual Manner Mortality will permit.

CHAP. VI.

Of the Exerciſe proper for Nervous Diſtempers.

§. I. THERE is not any one Thing, more approv'd and recommended by all *Phyſicians*, and the Experience of all thoſe who have ſuffer'd under *Nervous* Diſtempers, (ſince the Diſtinction has been made) than *Exerciſe*, of one Kind or another; and this without the leaſt Exception or Limitation, but ſo far as the Strength can admit; if it is without Weakening, Fatigue, or Hurry of Spirits.

In

In the *Southern* Climates, as there is ſcarce any, at leaſt few, *Nervous* Diſtempers of the lingering and *chronical* Kind, ſo there is very little Room for *Exerciſe* merely for Health: The Warmth and Action of the *Sun*, keeping the Blood and Juices ſufficiently fluid, the *Circulation* free, and all the *Secretions* in their due Degree and Plenty, ſo as to prevent Obſtructions, to which the Thinneſs, Coolneſs, and Lightneſs of their almoſt *Vegetable Diet* contributes not a little. But in the more *Northern* and colder Climates, where the Food is more groſs, higher and harder of Digeſtion, being moſtly Animal; where the *Perſpiration* is ſmall, or ſcarce any at all, eſpecially in *Nervous* or *chronical* Diſtempers, there is an abſolute Neceſſity of due *Exerciſe*, and Labour to ſupply the Want of *Sun* and thin Air, and remedy theſe Defects: The Neglect of which, in our *cold* Climates, ought to be, in Reaſon, reckon'd as abſurd, ridiculous, and unnatural, as our uſing it appears *fantaſtical* to *Orientals*. The few Inſtances brought from *Spain*, *Italy*, *Portugal*, and even more *Northern* Countries, of People that live there to a great Age, and without Diſtempers, merely ſitting ſtill, are little to the Purpoſe, conſider'd as a *Rule* for our Conduct (ſince, ſetting aſide the above-mention'd Advantages, which they enjoy in com-

common with other *Southern* Countries, whereby *Exerciſe* becomes leſs neceſſary for them than for us) they are in a great meaſure excluded from the Benefit they might poſſibly reap from it, if it was neceſſary, by its being impracticable in any high Degree: For it would be abſurd to propoſe to them to take long continued Journies in their ſcorching *Climate* for the Cure of Diſtempers.

§. II. WHEN Mankind was ſimple, plain, honeſt, and frugal, there were few or no Diſeaſes. *Temperance*, *Exerciſe*, *Hunting*, *Labour*, and *Induſtry* kept the Juices ſweet, and the Solids brac'd. The *Spiritual* Paſſions, however, raged and boiled high; thoſe, to wit, of *Ambition*, *Malice*, *Revenge*, and *Pride*, which beget *Uſurpation*, *Conqueſts*, *Murder*, and *Wars*: *Labour* and *Exerciſe* were obſerv'd to beget Firmneſs, Strength, and Activity for theſe Purpoſes. It was afterwards introduc'd into the *Religious Worſhip*. *Rewards* and *Honours* were appointed for the *Victors* in theſe *ſacred* Conteſts. But Luxury and Intemperance having gain'd Ground, thro' Peace, Security, Eaſe, and Plenty, Diſeaſes ſprang up and multiplied. *Exerciſe* and *Labour* were introduc'd into their Cure by *Phyſicians*, who had obſerv'd the Health and Vigour of the La-

Laborious and Active. * *Hippocrates*, *Diocles*, *Paraxagoras*, and *Eraſiſtratus* firſt introduc'd it into *Rules*, *Laws*, and *Order*; appointing the Times and Kinds of it, appropriated to each particular Diſtemper. The *Grecians* in general, the *Athenians* and *Lacedemonians* in particular, erected *Academies*, *Gymnaſia*, or publick Places, for the common Conveniency of all Kinds of Exerciſe, with all proper Accommodations and Services for that End, both to train up the People for *War*, and to preſerve them from, and cure their Diſeaſes. Theſe *Gymnaſia* were dedicated to *Apollo*, as *God* of *Phyſick*, and thither the *Phyſicians* ſent all thoſe who laboured under chronical Diſtempers, of which *Exerciſe* and *Diet*, limited and managed according to the Nature of the Caſe, made up all the Cure. By Degrees it ſpread over all the *Eaſtern* and *Southern* Countries, and at laſt had ſo general an Approbation, as to be univerſally received all the World over, where Health was regarded, or the Cure of Diſtempers ſtudied. Such has been the original Riſe, Reception, and Approbation of *Exerciſe*, as is evident from antient Hiſtory and univerſal Tradition. Whoever will conſult *Le Clerc*, will be abundantly ſatisfied in this Matter.

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* Galen. Cap. 58. lib. ad Thraſybulum.

§. III.

§. III. THE *Romans* (as wiſe and brave a People as ever was formed upon the Foot of mere Nature) received it with all their other *Arts* from the *Greeks*, and thought it ſo neceſſary, tho' in a much warmer Climate, than ours of *England*, that they founded a great Part of the Cure of Diſtempers, as well as the preſervative Means of Health, upon it, in its various Degrees and Kinds. Thoſe who are curious may find all the Learning of the Antients, collected to entertain them on this Subject, with the beſt Reaſons and Philoſophy of the Times; and the Account of the Origin of new Diſeaſes among the *Romans*, by *H. Mercurialis*, in his Treatiſe *de Arte Gymnaſtica*, in which every thing uſeful, ingenious, or that has been invented for this Purpoſe, is brought together. *Sydenham*, our Countryman, has enlarged in its Praiſes, as one of the moſt ſovereign Remedies hitherto known; and mentions ſeveral Inſtances of its wonderful Succeſs, and of its conquering the ſeveral Effects of *Nervous* Diſtempers by long and conſtant Journies on Horſeback. *Fuller de Arte Gymnaſtica*, has done what he could, to encourage and explain it. Many others of the beſt of the Moderns, have given it its due Commendation: But it is not my Buſineſs to collect Authorities, for a thing ſo

ſo univerſally * acknowledged, and ſo little diſputed. As to my own Experience, I never ſaw any thing done to the Purpoſe, in Nervous Caſes, or with a Succeſs complete, and ſubſiſting for any long time without the Aſſiſtance of theſe two, *Diet* and *Exerciſe*. I have even found the Neceſſity of adding to theſe, in ſome Caſes, to make the Recovery durable and ſolid, Change of a thicker Air and of a colder Climate, to that of a *warmer Sun* and *purer* Air; which have ſeldom ever failed, when any thing would ſucceed. But that not being in every one's Power, they muſt be contented with uſing the Means they can find within their Reach. The Benefit and abſolute Neceſſity of a pure, fragrant, freſh Air, and the Balm, Nitre, or Acid of it, both to Health and Life, are demonſtrably proved from the Experiments of Sir *Iſaac Newton*, Mr. *Hales*, and Dr. *Bryan Robinſon*, both in the Vegetable and Animal Kingdom.

§ IV. THO' Experience, which extremely confirms the Benefit of this Remedy, is the only ſolid Foundation to go upon, in the Cure of Diſtempers, yet the Reaſon of the thing ſpeaks ſo loudly, that it cannot

* We muſt ſometimes force the Timorous from their Beds, and rouſe the Lazy and Sluggiſh. *Hippoc. Epidem.* lib. 6.

but be hearken'd to by every reaſonable Perſon. As *Diet* and *proper Medicines*, in due Time, will certainly rectify the *Juices*, ſo Labour and Exerciſe will moſt infallibly ſtrengthen the Solids, by promoting and continuing their conſtant Action and Motions. It is much like the conſtant Buckling of Hair, (I mean as to its Vertue and Efficacy, however different the *Mechanicks* of theſe Effects may be) or keeping it for ſome time fixed in a certain Poſition, to give the internal Parts new *Contacts* and *Coheſions*, and to confirm and ſettle them in theſe, which makes them retain the Form and Figure we deſign. 'Tis true, it is very hard, if not impoſſible to give a ſtrong and laſting Union and Coheſion to the weak, disjoined, and diſcontinued *Fibres* of People of weak and relaxed Solids; but *Exerciſe* conſtantly continued does this (and will do it always) as much as the Nature of Things will admit of. There is an *innate* Power of *Contraction*, a *Spring* and *Elaſticity* in all Animal Solids, as being contrived and deſigned as Inſtruments of Action and Motion; by Action and Motion only, this innate Power is nouriſhed, preſerved, increaſed, and recovered. And on the contrary, without them, it grows languid, feeble, and weak. Not only is the Circulation promoted, the Perſpiration and all the other Secretions forwarded by *Exerciſe*; but by the *Muſcular* Actions,

Actions, the Blood and Juices are kept in a due State of Fluidity, their Viſcidity broken and diſſolved, and all Obſtructions hindered or removed. There ſeems likewiſe, as it were, new Particles to be forced by this Action, into the Interſtices and Ruptures of the Solids, to knit and ſolder them, and recover their loſt Union, Coheſion, and Spring: So that *Exerciſe* ſeems the only, at leaſt, the ſovereign Remedy, in relaxed and weakened Solids. And as a low, light, and temperate Diet is neceſſary, and the beſt means of diluting and ſweetening the Juices: and as at the ſame Time, it ſometimes weakens and relaxes the Solids, ſo *Exerciſe* is more eminently uſeful in that Caſe, to keep up the due Force and Strength of the *Fibres*, elſe the Patient can never receive the full Benefit of ſuch a *Diet*. All thoſe in a *low Diet*, who have long preſerved themſelves in any Degree of Force and Spirits, have been conſtantly great Followers of Exerciſe, without which, even their *low Diet* would not have been ſo beneficial, eſpecially after the *Meridian* of Life, when there is little Hopes of an *adventitious Force*. And one Reaſon why *Hypochondriacal* and *Hyſterical* Perſons relapſe ſo frequently, after having been ſo wonderfully recovered by the Force of *Diet*, *Exerciſe*, and Change of Air, is, becauſe they either intermit their *Regimen of Diet*, their *Exerciſe*, or perhaps both: and

therefore he who, under *Nervous* Diſorders and Complaints, would continue tolerably well after he is got better, muſt continue both his *Regimen of Diet*, and his *Exerciſe*, in ſome certain Degree ever after. It is true, *Diet* will do infinitely more than Exerciſe, and have more laſting Effects, but both ſhould be joined.

§ V. It is of no great Conſequence of what Sort or Kind the *Exerciſe* be, provided it be but *Bodily Exerciſe* and Action; certainly *riding* on Horſe-back is the beſt of all, becauſe of the almoſt erect Poſture, the leſſer Wearineſs, and the more univerſal and natural Motion of all the Organs, with the conſtant Change of Air: and that the lower Regions of the Body, and the alimentary Inſtruments and *Hypochondres* are thereby moſt ſhaken and exerciſed. Next to that, is riding in a *Chaiſe* or *Chariot*. *Walking*, tho' it will anſwer the ſame End and Purpoſe as well as any, and may be more readily and eaſily uſed, becauſe it may be equally followed within Doors and without, in Winter as well as Summer, yet it is more laborious and tireſome. Next to theſe are the active Games and Sports, ſuch as *Hunting*, *Shooting*, *Bowls*, *Billiards*, *Shuttle-cock*, and the like. I have known thoſe who have exerciſed themſelves by ſtrongly working their Arms backward and forward; and ſome have

have uſed Weights for that Purpoſe, ſwinging and ſhaking them in their Hands. And ſome have done it with a *Cane*, rubbing it ſtrongly over the whole Muſcles of the Body and Limbs. The *Fleſh-Bruſh* has ſupplied thoſe who could not afford, or were not able to uſe any other Kind of *Exerciſe*. But certainly the beſt of all is, where *Amuſement* or *Entertainment* of the Mind is joined with Bodily Labour, and conſtant Change of Air, as in *Hunting*, *Bowls*, *Billiards*, and the like, and riding Journies about Buſineſs: For the Entertainment of the Mind, and keeping it agreeably diverted from reflecting on its Misfortunes or Miſery, makes Exerciſe infinitely more beneficial, as *Thoughtfulneſs*, *Anxiety*, and *Concern* render it quite uſeleſs.

§ VI. It is upon this Account that I would earneſtly recommend to all thoſe afflicted with *Nervous* Diſtempers, always to have ſome innocent entertaining *Amuſement* to employ themſelves in, for the Reſt of the Day, after they have employed a ſufficient time upon *Exerciſe*, towards the Evening, to prepare them for their Night's quiet Reſt. It ſeems to me abſolutely impoſſible, without ſuch a Help, to keep the Mind eaſy, and prevent its wearing out the Body, as the Sword does the Scabbard; it is no matter what it is, provided it be but a

Hobby-Horſe, and an Amuſement, and ſtop the Current of Reflexion and intenſe Thinking, which Perſons of weak Nerves are apteſt to run into. The common Diviſion of Mankind, into *Quick Thinkers*, *Slow Thinkers*, and *No Thinkers*, is not without Foundation in Nature and true Philoſophy. Perſons of ſlender and weak Nerves are generally of the firſt Claſs: the Activity, Mobility, and Delicacy of their intellectual Organs make them ſo, and thereby weakens and relaxes the *Material Organs* of the intellectual Faculties; and therefore ingenious Flattering, eaſy and agreeable Amuſements, and Intervals of No-thinking and *Swiſs-Meditation*, (as it is maliciouſly called) is as neceſſary for ſuch, as Sleep to the Weary, or Meat to the Hungry, elſe the Spring will break, and the Sword wear out the Scabbard. *Study* of difficult and intricate Matters will infallibly do Hurt. *Reading* muſt be light, entertaining, and diverting, as well as Food. *Converſation* muſt be eaſy and agreeable, without Diſputes or Contradiction. The *Diverſion* innocent and inexpenſive, elſe the Remorſe and Reflexion afterwards will do infinitely more Prejudice than the preſent *Amuſement* can recompenſe; and it muſt end at ſeaſonable Hours, without leaving a *Hurry* and *Fatigue* upon the Spirits of the Patient. To determine abſolutely the Kinds and Quantities of the *Exerciſe*, *Amuſement*,

or

or even *Diet*, or the Times moſt proper for ſuch, is impoſſible to any but the *Patient* himſelf. In the general, I ſhall only ſay, that as *Nervous Diſtempers* and *Old Age* reduce Men to the Weakneſs, the Tenderneſs, and Delicacy of Children, or very young Perſons, they muſt be treated, and treat themſelves as ſuch, 'till Strength and a perfect Recovery come, if ever they are ſo lucky as to arrive at it, much in the ſame way, as a Child muſt be treated in his *Nonage*, till he arives at Manhood.

CHAP. VII.

Of ſome of the more Immediate and Eminent Cauſes of Nervous Diſtempers.

§ I. I NEVER ſaw any Perſon labour under ſevere, obſtinate, and ſtrong *Nervous* Complaints, but I always found at laſt, the *Stomach*, *Guts*, *Liver*, *Spleen*, *Meſentery*, or ſome of the great and neceſſary Organs or *Glands* of the lower Belly were obſtructed, knotted, ſchirrous, or

ſpoil'd, and perhaps all theſe together; and it may be very juſtly affirmed, that no habitual and grievous, or great *Nervous* Diſorders, ever happened to any one who laboured not under ſome real *Glandular* Diſtemper, either *ſcrophulous* or *ſcorbutical*, original or acquired. So that in general, great Nervous Diſorders may juſtly and properly be termed *Glandular*. The Stomach is often the firſt and principal Organ (or at leaſt by Conſent and Conſequence) in the Fault: Either it is too thin and weak by Nature, or the inner *villous* Membrane is worn off by Luxury, ſo that it cannot contract cloſe enough to embrace the Food; or it is become too ſoft, flabby, and relaxed, ſo that it cannot, with ſufficient Spring, ſqueeze its Contents; or its *Glands* are growing *ſchirrous*, *hard*, and *knotted*, ſo that its Action is weak and languid, and interrupted, or *laſtly*, there may actually be a diſcoverable *Impoſthume*, *Schirroſity*, or *Cancer* already extant in it. And hence the Neceſſity of frequent, but gentle Vomits (at leaſt in all theſe Caſes but the laſt) to empty theſe weak *Glands*, when full of indigeſted *Flegm*, *Wind*, or *Choler*, in ſuch *Nervous* Caſes, and a thin, light, cool, and balmy *Diet*, proportioned to the Weakneſs and Infirmities of the Stomach and Solids (to give it the leaſt Labour, and moſt Reſt poſſible, as we cure broken Bones, by uſing them little)

little) as well as to cut off the Sources of more Infection in them all, without Exception.

§ II. A VITIOUS *Liver* ſeems to be one of the primary and immediate Cauſes of *Nervous* Diſtempers. I never once in my Life ſaw an *Hyſteric* or *Hypochondriac* Caſe, of a deep Nature, or extreme Degree, in ſtrong Perſons eſpecially, where the *Liver*, and it's Appendages were not eminently faulty, either by a præternatural *Size*, *Tumefaction*, *Obſtruction*, or *Schirroſity*; and when by *ponderous*, alterative, active Medicines, join'd with a cool thin Diet, the Obſtructions have been opened, the *Gall Bladder* and *Porus Biliarius* pervious, then, either *green*, *yellow*, or *black Choler* has poured out abundantly into the Stomach. The *Liver* is the *Organ* deſigned by Nature (or, at leaſt, Nature makes Uſe of it) to ſuck out, draw off, and convey into the common *Shore* of the Body (the *Guts*) all the Poiſon, Malignity, and deſtructive Part of high rank Foods, and too great a Quantity of rich Liquors, taken into the Habit. This wiſe and bountiful Contrivance of Nature becomes an *Antidote*, or is a Receptacle (for ſome time) for the deſtructive Effects of *Luxury* and *Intemperance*. And hence it comes to paſs that gluttonous and voluptuous Animals, whether *Brutal* or *Rational*, have always overgrown *Livers*, and

and accordingly among the *Romans*, thoſe Animals whoſe *Livers* were delicious, had their whole Entrails almoſt turned into *Liver*, by unnaturally cramming them with high and generous Foods; and no plentiful and *full Feeder* was ever opened, but he was found with ſome groſs Fault in his *Liver*. It has indeed a noble and indiſpenſible Uſe in all Animals (the human more eſpecially) who live on Animal Foods and fermented Liquors, even beyond any Organ of the Body, next to the *Heart*, *Brain*, and *Lungs*: for it not only ſucks out all the Venom, as it were, of the whole Maſs of Blood, and carries it into the Guts (*the common Shore*, to be thence carried out of the Habit in Part) but there alſo the *Bile*, by its natural Acrimony and Stimulation, is the great Spring and Cauſe of the *Periſtaltic* Motion: (that Function ſo neceſſary to Digeſtion and throwing off the Redundancy and Feculence); beſides that it unites, by its *ſoapy* Nature, the various Particles of which the *Chile* is compounded, and renders it a *ſimilar* and *uniform* Fluid: and by its Bitterneſs; and this *Saponaceous* Quality, it cleanſes and ſcowers the Mouths of the ſmall and delicate *Lacteal Tubes*, from their Obſtructions and Filth. But as all good Things, perverted and abuſed, have Pains and Puniſhments annexed to them, in Proportion to their Advantages and Benefits, ſo the *Liver*, when præter-

præternaturally large, tumified, obſtructed, or *ſchirrous*, becomes the Cauſe of the moſt terrible and frightful Miſeries incident to human Nature; from hence generally and chiefly ſpring all our horrible and dire *Hyſterics* and *Hypochondriacs*, our *Epilepſies*, *Apoplexies*, and our *Manias*, our *Cholicks*, *Scurvies*, *Gouts*, *Jaundices*, *Hot Ulcers*, *&c.* and were there any Art or Medicine to turn or make *Choler* (*Aduſt*, *Black*, *Yellow*, or *Green*) an innocent, acid, active Liquor only (as it is in the Animals that live only on Vegetables) it would infallibly cure theſe Diſorders; but I believe there is none, nor can be any ſuch Art or Medicine, conſidering the eſtabliſhed Laws of Nature, and thoſe of the *Animal Oeconomy*: but the ponderous Remedies which open Obſtructions (ſuch as Preparations of *Antimony* and *Mercury*) gentle *Emeticks*, which pump up the peccant Humour as it flows (for *Cathartick*s do little or nothing in ſuch Caſes, it being impoſſible to carry forcibly vitiated *Choler* ſo great a Length without Violence to Nature, beſides that all Kind of Purges paſs through this groſs Fluid, when vitiated, and leave it much as they found it) and a thin, mild Diet, that cuts off the Sources of the Evil. What is here ſaid of the *Liver*, may be readily applied to the *Spleen*, in a certain Degree, and therefore 'tis needleſs to add any more of either.

III.

§ III. THE *Glands* of the *Meſentery*, or of the *Guts*, being knotted or obſtructed, are leſs obvious by any other Symptoms, than theſe of a general *Weakneſs*, *Thinneſs* of Habit, a Tendence to *Hectical* Heats after Meals, and eſpecially an Inappetence and Weakneſs of Digeſtion, Faintings, cold Sweats, Lowneſs of Spirits, and Oppreſſions, and the other *Nervous* Complaints to be deſcribed, thoſe particularly of thin and *valetudinary* Perſons. And thoſe who continue weak, thin, and valetudinary, after Youthhood is over, are much to be ſuſpected of *knotted Glands* in the *Meſentery*, which obſtruct and hinder the free and eaſy Paſſage of the *Chyle* thro' the *Lacteals*, whoſe common *Baſon* is in, and moſt general Courſe is thro' that *Membrane*; or of *knotted Guts*, and their obſtructed Valves, which hinder the free Play of the *Periſtaltick* Motion, ſo neceſſary towards the Progreſs of the Digeſtion, and the Expulſion of the Feculence; and all theſe more immediate Cauſes of *Nervous* Diſtempers ſhew the Neceſſity, Expedience, and Benefit of ponderous Remedies, in the Beginning of a Cure: gentle Evacuations upwards or downwards, in the Proceſs; and mild Aſtringents and Strengtheners to finiſh it; and an univerſal thin and low Diet in the whole Progreſs, and for future Preſervation.

§ IV

§ IV. It is very poſſible, neither the *ponderous* Remedies, nor the Evacuations may diſſolve, or even much ſoften knotted, *ſchirrous*, or obſtructed *Glands* in any Part of the Habit; but a cool, thin, ſoft, *balſamick Diet* will always make the Juices circulate eaſy, and without Rubs and Reſiſtance; as a clear, thin, equable Stream of running Water will glide gently and calmly by the Sides of *implanted Iſlands*: and theſe *Knots* and *Tubercles* may thereby lie as eaſily and quietly in the Body, as the Nails on our Fingers and Toes, or as Bones ſurrounded with Muſcles; and we know ſweet thin Blood will make its way into the Circulation, through the lateral Branches, when the Trunk of the Artery is cut through: and that is all *Art* can do, or the Laws of the Animal *Oeconomy* will admit. And it is highly probable, when any one of theſe more immediate Cauſes of *Nervous* Diſorders happen, they are all together in greater or leſſer Degrees. Cutaneous Diſorders alſo, ſuch as the *Leproſy*, *Elephantiaſis*, *Impetigo*, *Itch*, *Scurvy*, and *Eriſipelas*, have a moſt powerful Influence in producing thoſe violent, inveterate, and high, *Nervous* Diſorders. But the Reaſon of the violent *Fits* under them is, that the *Glands* and great *Viſcera* are loaded more than ordinary by *Debauches*, *high Diet*, and too great Fulneſs:

ſo

ſo that the Circulation is thereby hindered and ſtop'd, and this makes theſe cutaneous Foulneſſes recoil inwards, for Want of due Force and Freedom in the Circulation, to preſs them out, where they are ſafeſt; and none will be perfectly and ſafely cured under them, but by a long Courſe of the *ponderous* Medicines, and a thin, cool, ſoft Diet.

§ V. IT is alſo poſſible, that none of all theſe mentioned immediate Cauſes may be the true one, and yet *Lowneſs of Spirits*, Sickneſs, and even *Fits*, *Fainting*, and *Convulſions* may happen: and when there may be none of theſe mentioned great Cauſes, by particular and ſpecial Symptoms to be ſuſpected or juſtly ſuppoſed, a *Polypus* in the Heart, or *Great Artery*, or ſome præternatural Formation, *Excreſcence*, or *Mal-Formation*, in ſome neceſſary Organ, may be the Cauſe of them; or *laſtly*, the Juices may be ſo thick, *viſcid*, and *glewy*, as may interrupt the Circulation, and the eaſy Performance of the Animal Functions. But as ſuch Caſes are more *rare*, they do not ſo immediately come under ſuch general Directions as my Deſign muſt neceſſarily confine me to, and can therefore receive here no particular Conſideration. It is, in my Opinion, that it is here as in the great *Venereal* Caſes, where, if the *Grand Remedy* be ſufficiently and duely purſued, there will be little or no need

need of Application to particular and *Topical* Complaints, which will drop off, and evaniſh of themſelves, as ſtriking at, and cutting the Root of a Tree, will render the lopping of the Branches uſeleſs. In all *Chronical*, *Cachectical*, and obſtinate Caſes, I can allow of, and could never learn or diſcover, but *two* univerſal, certain, and natural *Antidotes*, *Remedies*, or *Methods of Cure*, *viz.* the ponderous and Mineral Medicines (the chief of which are *Mercury*, *Antimony*, and *Steel*, with Evacuations) and *Diet* and *Regimen* (the ſecondary Aſſiſtants of which are *Air* and *Exerciſe*) and both skilfully joined together, and duly perſiſted in, is the higheſt Pitch *Art* can, in my Judgment, ariſe to, under the preſent Laws of Nature, and of the *Animal Oeconomy*: the Application, tho' to particular Caſes and Conſtitutions, will require the Skill, Addreſs, and Attention of the moſt knowing and experienced Phyſician.

CHAP.

CHAP. VIII.

Of the Spleen, Vapours, Lowneſs of Spirits, Hyſterical, or Hypochondriacal Diſorders.

§ I. THE Title of this Chapter is ſo large a Field, that it would require a *Volume* of itſelf, to detail every thing that may be ſaid, even with Advantage to the ſuffering Patient on this Head. But my Deſign is not to inſtruct the Patient in every Particular, but to give a general *Scheme* of *Nervous* Diſorders, founded upon Reaſon, Philoſophy, and Experience; and it being both abſurd and even impoſſible for any one to undertake ſo *obſtinate*, ſo *various*, and ſo *deplorable* a Diſtemper, of his own Head in its eminent Degrees, without the Aſſiſtance of a judicious, experienced, and honeſt *Phyſician*: All the Reader, who is not ſuch, will be able to learn from hence, is, whether he is treated in the Manner, that ſuch an one will always deal with his Patients. So that having ſaid ſo much, and ſo fully in the

the general Doctrine of *Nervous* Diſtempers, ſhall have little further to add, but ſome Limitations and Conditions with regard to particular Caſes, which I muſt ſuppoſe applicable only to ſuch individual Caſes by the *Phyſician* in ordinary.

§ II. All the Symptoms and Diſorders of a *ſplenetick* Perſon will naturally and readily be deduced from too thick and glewy or ſharp Juices, ſome great Bowel ſpoil'd, or ſtrong Obſtructions form'd, and the regorging Fluids thereby brought on, ſtruggling and labouring under the *Animal Functions*, in relaxed feeble, and unelaſtick Solids. Perfect Health, free Spirits, Eaſe, and Chearfulneſs conſiſt in the eaſy, pleaſant, and uniform Performance of the *Animal Functions*, in a full *Circulation*, free *Perſpiration*, and *regular Secretions*. When by the mentioned Circumſtances, all theſe become forced, labour'd, and uneaſy, the Symptoms we commonly aſcribe to the *Spleen*, muſt neceſſarily ariſe: even tho' they be attended with no really form'd Diſeaſe, or no noble Organ entirely ſpoil'd; and the true Reaſon of the Multiplicity, Variety, and Inconſtancy of theſe Symptoms, is the vaſt Multitude of the Combinations poſſible, of theſe natural Functions, every one of which makes a new *Symptom*, and whoſe uniform, equable Performance is ſo neceſſary to Health.

§ III. THE *Spleen* or *Vapours*, as the Word is uſed in *England*, is of ſo general and looſe a Signification, that it is a common Subterfuge for meer Ignorance of the Nature of Diſtempers. All *Lowneſs of Spirits*, *Swelling of the Stomach*, *frequent Eructation*, *Noiſe in the Bowels or Ears*, *frequent Yawning*, *Inappetency*, *Reſtleſneſs*, *Inquietude*, *Fidgeting*, *Anxiety*, *Peeviſhneſs*, *Diſcontent*, *Melancholy*, *Grief*, *Vexation*, *Ill-Humour*, *Inconſtancy*, *lethargick* or *watchful Diſorders*, in ſhort, every Symptom, not already claſſed under ſome particular limited Diſtemper, is called by the general Name of *Spleen* and *Vapours*: of which there are various and different Symptoms, according to the different Conſtitutions, Tempers of Mind, and common Diſeaſes, Perſons ſubject to ſuch Symptoms labour under. In general, *Vapours* (as it is a Diſtemper ſubject to the Rules of *Art*) are bad, ſharp, thick, and viſcid Juices, attended with weak and relaxed *Nerves*, *Fibres*, or *Solids*: Where-ever theſe mentioned Symptoms are, in any eminent Degree, theſe *Conditions* muſt be. And on the other Hand, where-ever theſe *Conditions* are, ſome more or fewer of theſe mentioned Symptoms muſt be, according to the Degree of theſe Conditions. *Vapours* therefore are either *original* and ſimple, or not attended with any other real Diſeaſe or Malady, as yet apparent

rent (except the Conditions or Cauſes mentioned) or *Symptomatick*, being cauſed or produced by ſome other real determined Diſtemper, which is attended with, or produces thoſe mentioned Conditions, of which Diſtemper this Kind of *Vapours* is only a *Symptom* or Effect, and in which they always terminate in their laſt Stage or Degree. From whence it is pretty evident, that this laſt Kind of Vapours can never be cured, unleſs the original Diſtemper, on which they depend, be cured, when it is become manifeſt. It is well known, that every bodily Diſtemper is attended with, or produces Lowneſs of Spirits, and ſome others of the *Symptoms* I have mentioned. When the Diſtemper is removed, theſe Symptoms gradually vaniſh, and *Health* and *Freedom of Spirits* return: So that my preſent Affair is not with theſe *Symptomatick Vapours*, unleſs they ſubſiſt too long after the original Diſtemper is removed, and then they are to be treated in the ſame manner with theſe genuine, ſimple, and original *Vapours*, whereof I am treating.

§ IV. To enumerate all the almoſt infinite Symptoms, Degrees, and Kinds of *Vapours* is impoſſible, and perhaps very little to the Purpoſe. In general, when the Symptoms are *many*, *various*, *changeable*, ſhifting from one Place to another, and imi-

tating the *Symptoms* of almoſt every other Diſtemper deſcribed, if they are attended with no other apparent, real, determined original Diſtemper (though they be generally the Beginnings of a real Diſtemper, and, if neglected, terminating in one always.) Then they may be properly called *Vapours*; for Diſtinction's Sake, I will divide them into three Degrees, though the Reader is neither here to expect Accuracy nor Certainty, that may be depended upon, in ſuch a *Proteus-like* Diſtemper, becauſe ſome of the Symptoms of what I call the *ſecond Degree*, may happen in the *firſt*, and ſo on the contrary; and though in general they grow and riſe in their *Degrees*, as naturally and gradually as Plants or Vegetables do, yet we are not poſſeſſed of proper Names and Meaſures for theſe Degrees, any more than we are of the Degrees of Heat that cauſe Flame or Light, it being for Brevity's Sake that I chiefly make the Diſtinction.

§ V. THE *firſt Degree*, which ought only to be called *Vapours* (if that Name be proper at all) is when the Cauſe and Diſorder is chiefly confined to the *Stomach* and *Bowels*, or the *Alimentary Ducts*, and the Blood and Juices are in a pretty tolerable Condition, but the Solids ſomewhat relaxed, looſe, and flabby: the *Alimentary Tubes* being the firſt ſenſible Sufferers in all Bodily Maladies whatſoever.

whatſoever. The Symptoms then, beſides Lowneſs of Spirits, are *Wind*, *Belching*, *Yawning*, *Heart-burning*, *Croaking of the Bowels* (like the Noiſe of *Frogs*) a *Pain* in the *Pit of the Stomach* (which is ſometimes miſtaken for a Lung Caſe, eſpecially if attended with *Shortneſs of Breath*, and a tickling Cough, from a Wind in the Cavity preſſing on the Diaphragm, and thereby preſſing on the *Lungs*, which is common, and goes very juſtly by the Name of an *Hyſterick*, or *Nervous* Cough) and ſometimes there is an *Inflation*, and an actual viſible Swelling, to a very conſiderable Bigneſs, in the Stomach to be ſeen, eſpecially in the *Sex*; a *Coldneſs* or *Chillineſs* upon the Extremities, and ſometimes Flushing (eſpecially after a full Meal) and Burning in the Hands and Feet, *Cold Damp Sweats*, *Faintings*, and Sickneſs (eſpecially before a Solution of the Bowels) the Stools being ſometimes very *coſtive*, ſometimes *looſe* and ſlimy, a *Feeling* like that of *cold Water* poured over ſeveral Parts of the Body, *Head-aches* either behind or over the Eyes, like a *Puncturation*, *Flies* and *Atoms* dancing before the Eyes, a *Noiſe* like the *dying* Sounds of Bells, or a Fall of Water, in the Ears; *Yawning*, and *Stretching*, and ſometimes a Drowſineſs or *Lethargy*, at other times *Watching* and Reſtleſſneſs, and ſeveral other *Symptoms*, which it is impoſſible to enumerate. Some have

but a few of theſe *Symptoms*, and ſome all of them, and a great many more; but a Tendency to *Spitting*, *Ptyaliſm*, or a Diſcharge of Phlegm from the Glands of the Throat, ſeldom fails to attend all the *Symptoms* of it, eſpecially towards the Decline of the *Fit*, if it is not ſhut up by a high Diet, hot Liquors, ſome conſtant Drams, or too great Exercife (which, by the bye, ſhews the *Alimentary Tubes*, and their numerous Glands, the Weakneſs of the Digeſtion, or unnatural cramming, at leaſt, relative or in Proportion to the Want or Weakneſs of the Patient, to be the true Seat and Cauſe of the preſent Symptoms) I have alſo obſerved, both in myſelf and moſt of my Patients, one tolerable good Day, and another worſe, almoſt conſtantly, following one another regularly: which ſuggeſted a Reaſon to me, of the great Benefit of the *Bark* in *Nervous* Diſtempers: *Nature* being uniform in her Productions, and taking, as it were, a regular and equal Time to fill, and diſcharge the turgid and inflated Cavities and Glands, which is the general Cauſe of all *Periods* in Diſeaſes. I have alſo obſerved ſomething like monthly Periods, eſpecially towards the *Conjunctions* of the *Sun* and *Moon*. Thoſe of the great Seaſons, to wit, *Spring* and *Fall*, the *well* Half of the Year, from Midſummer to Midwinter, and *bad* half from Midwinter to Midſummer, are more certain and regular, eſpecially

eſpecially if they are not joined with other *Chronical* Diſtempers which alter their *Periods*; but in this various and inconſtant Climate, *Periods* and *Criſes* are ſo uncertain and irregular, that we have nothing but *Miniatures* and *Models* of them, to what they were obſerv'd in *Eaſtern* Climates, and orderly People. I only ſuggeſt theſe Things to awaken the Attention of others, and ſhew the Uniformity of Nature in all Things.

§ VI. THE *ſecond* Stage of this Diſtemper is attended with all theſe Symptoms, in a much higher and more eminent Degree, and ſome new ones, which were not felt, and conſequently not deſcribed under the *firſt* Stage: ſuch as are inſtead of Lowneſs of Spirits: a deep and fixed *Melancholy*, *wandering* and *deluſory Images* on the Brain, and *Inſtability* and *Unſettledneſs* in all the intellectual Operations, *Loſs of Memory*, *Deſpondency*, *Horror* and *Deſpair*, a *Vertigo*, *Giddineſs* or *Staggering*, *Vomittings* of *Yellow*, *Green*, or *Black Choler:* ſometimes unaccountable Fits of *Laughing*, apparent *Joy*, *Leaping* and *Dancing*; at other Times, of *Crying*, *Grief*, and *Anguiſh*; and theſe generally terminate in *Hypochondriacal* or *Hyſterical Fits* (I mean *Convulſive* ones) and *Faintings*, which leave a Drowſineſs, *Lethargy*, and extreme Lowneſs of Spirits for ſome Time afterwards. Perhaps the *Fits* return often,

if they be weak and partial ones; or if they are ſtrong and ſevere, their Intervals are longer: The State of the Blood is generally viſcid (if the Symptoms are not occaſioned by Accident, or ſpoil'd Bowels) with all the Conſequences which I remarked when I ſpoke of what I called the ſecond State of that Fluid. I think this *ſecond* Degree of *Vapours* may always be denominated from *Fits*, *Convulſions*, or violent *Paroxyſms* of the Kind mentioned: and from the antecedent or ſubſequent *Bilious* Vomitings that attend ſuch; and indeed when they are come to this Degree, there is generally a beginning Obſtruction, or ſpoiling of ſome of the great Bowels, ſuch as the *Liver*, the *Lungs*, the *Kidnies*, the *Meſentery*, the *Cawl*, the *Spleen*, or ſome other Part neceſſary towards the Animal Functions; attending them, and ſo a real Diſtemper immediately follows: of which, the *firſt* Degree I have mentioned is the *firſt* Step, this laſt is the *ſecond*: and if not cured in either of theſe two, by the Struggling and Efforts of Nature, joined with *Art*; the *third* State begins, which is generally ſome *mortal* and incurable Diſtemper, ſuch as *Dropſy*, *Black Jaundice*, *Conſumption*, *Palſy*, *Epilepſy*, or *Apoplexy*, *&c.* To make which more plain, let us conſider the Tendency of Nature in its whole Progreſs, with this View.

§ VII.

§ VII. When, by *Food* of *ill* Qualities, or an immoderate Quantity of even wholeſome *Food*, the *Humours* are vitiated, the Structure of the *Animal Machine* is ſuch, that Nature (*i. e.* the *Mechaniſm of the Body*) is preſently rouz'd to ſtruggle with all its Might, to attenuate (or concoct, as we commonly ſay) the groſs and vitious Humours, and ſo bring them to an healthy State (*i. e.* one agreeable to Nature) and drive out, by the moſt proper *Outlets* of the Body, what cannot be reduc'd to that State. This *Struggle* is the one only proper and real Diſeaſe of the Body, ariſing from the Habit (for I ſay nothing of thoſe from external Injuries) the vaſt Variety of particular Diſeaſes, ſpoken of by *Phyſicians*, being only ſo many particular or various *Iſſues* of this general Struggle of Nature. The State of the *Fibres* or *Solids* of the Body in Strength and Firmneſs, at the Beginning, is the Foundation of the grand Diviſion of Diſeaſes into *acute* and *chronical*: But, Strength being a relative Thing, it is impoſſible to ſettle preciſely the Bounds of theſe two *Claſſes*. When the Conflict itſelf is very *hot*, *brisk* and *eager*, we all agree to call it a *Fever*; when it is ſlow and languid, I know no receiv'd Name for it, but the Name of *Vapours*, or *Nervous Diſorders*, (a Word us'd in a very indiſtinct Manner, being aſcrib'd to all or each of the Appearances that

that ariſe in the Progreſs of this ſlower Conflict.) It were not amiſs to reſtrain the undetermin'd Meaning of this *Word*, to ſignify all the Diſorders of Nature under the Conflict of the Diſeaſe when the Solids are weak, as the Name of *Fever* is appropriated to all the *Symptoms* that appear during the Conflict, in a ſtrong State of the *Solids*. This ſuppos'd, let us next conſider the ſeveral Events of this *Conflict*, which muſt be either an intire, or a partial Victory of Nature, or a partial or total Prevalency of the Diſeaſe. The Events are call'd *Criſes*, or Solutions of the Diſeaſe, by *Phyſicians*. The *firſt* Sort is *Health*, the laſt *Death*, the middle ones are call'd *Diſeaſes*; of which again there are many Diviſions very different from the two *primary* ones, to wit, *Vapours* and a *Fever*. For 1*ſt*. it is very common for Nature to get an intire Conqueſt over the Diſeaſe, in a few Days, when the Solids are ſtrong, that is, for the *Fever* to end by a *Critical* Diſcharge, ſuch as *Sweating*, a *Diurſis*, or *Diarrhœa*, and the like; ſo that there remains nothing but to recruit the Solids weaken'd in the Struggle. 2*dly*. At other Times when the *Fibres* are tolerably firm, tho' Nature carries on the Conflict with Vigour at firſt, to make a quick End, yet it is ſometimes oblig'd to compound with the Diſeaſe, by giving up a *Poſt* which was not tenable, that is, to throw the Diſeaſe upon ſome particular *Organ*, and ſo

the

the *Fever* terminates in a critical *Abſceſs*, &c. 3*dly*. When the Solids are ſo weak, that Nature carries on the Struggle but faintly for a long time, without tending to either of theſe two mention'd *Criſes*, and the morbid Matter, thro' the Feebleneſs of the Conflict, is never ſufficiently broken and divided, or fitted to be carried out of the Habit, by either of the two mention'd Ways, the Diſeaſe ends in an univerſal Weakneſs and Feebleneſs of Nature, a general *Cachexy*, or a continued bad State of the Juices and relax'd Solids, if not in *Death* itſelf; and this gives Ground for the Diſtinction between *Nervous* and *Acute Fevers*. But *laſtly*, if the Solids are ſo weak, and the Fluids ſo bad, that the Struggle is but very faint, imperfect, or ſcarce diſcernable, at leaſt compared with the former, the firſt Attempts and Beginnings of this Struggle produce thoſe Symptoms which are properly call'd *Vapours* of the firſt Kind: And if proper Means or Remedies be not uſed in due Time, they may grow higher and ſtronger, with many additional Symptoms of the ſame Kind.

§ VIII. From this Deduction, it is evident, that *Vapours* are the *firſt* Symptoms of a real chronical Diſeaſe, which, if neglected, will terminate in ſpoiling ſome of the great Bowels, and ſo in putting a Period to Animal Life. Some may be born with ſuch a Conſtitution; but

but if by no Miſmanagement they increaſe or exaſperate theſe *Symptoms*, Nature may thus go on to its common Period, as well as an Animal may with a broken or waſted Limb: But neglecting the Means, or fuelling the Diſeaſe by a *Mal-Regimen*, it will certainly terminate ſooner or later in thoſe real Diſtempers, which have Names and Determinations, ſuch as a *Dropſy*, *Aſthma*, or *Conſumption*, and ſo may be attended with the Symptoms that theſe mortal Diſtempers are deſcribed by, and at laſt end in *Death*. So that it is needleſs to enumerate the *Symptoms* of this *Stage*, they being commonly known and deſcribed by the *Phyſicians*, that treat of ſuch mortal Diſtempers, for being irremediable, as they are in *this* Stage; they admit of nothing but a *palliative* Cure, to make the Symptoms eaſy; which how it is to be done, I ſhall ſhew in the next *Chapter*.

CHAP.

CHAP. IX.

Of the Cure of the Symptoms of Vapours Hyſterical and Hypochondriacal Diſorders.

§ 1. WHAT I have formerly ſaid about the general Cure of *Nervous* Diſtempers by a *Regimen of Diet*, *Exerciſe*, and the three Claſſes of Medicines mentioned, is not only the ſolid Foundation of a ſubſtantial and laſting Cure, but is alſo the moſt effectual Means for weakning the Symptoms, and making their Intervals longer, and without which all the other Attempts for that Purpoſe will be ineffectual, at leaſt procure only temporary Relief, ſince theſe Symptoms will return more frequently, and with greater Violence, as the State of the Fluids and Solids grow worſe, which they muſt neceſſarily do, under a Neglect of theſe Means, alone ſufficient to eſtabliſh a ſolid and perfect Cure. So that they who would effectually relieve or leſſen the Symptoms of *Nervous* Diſorders, have nothing

nothing more to do, but to accommodate theſe general Directions to particular Conſtitutions and Circumſtances. But becauſe, while this general Cure is going forward, the Symptoms may be ſo *diſpiriting* and *painful*, that Life becomes an uſeleſs Burthen, it is abſolutely neceſſary by all means poſſible, to gain a *Reprieve*, from theſe Symptoms, if not for a long Time, at leaſt for as long a Time as can be, to give Room for theſe univerſal Means to operate.

§ II. I know not in Nature a more univerſal and effectual Remedy for moſt, if not all the Symptoms of theſe Diſorders when they riſe to any high Degree, than gentle *Vomits* ſuited to the Strength and Conſtitution of the Patient, not only as they diſcharge the *Choler*, or *Bile*, and *Phlegm* from the *Liver* and *Alimentary Ducts*, but as by their *Succuſſions* and Action, they open the Obſtructions of that vaſt Number of *Glands* ſituated in the inner Side of theſe Ducts (which too are either the Cauſe of, or certainly attend moſt of the violent *Nervous* Symptoms) and promote the Circulation and Perſpiration. Theſe *Vomits*, in weak Perſons, may be effected by a Decoction or Tea of *Curduus*, *Chamomile Flowers*, *Horſe Radiſh*, or any bitter or acrid Plant, or by *Ipecacuanha* or its Tincture alone; but in the ſtronger Conſtitutions nothing is to be depended on without joining

ing ſome Preparation of Antimony. I never found either in my own Caſe, or my Practice on others, that I could ſo quickly and effectually relieve either violent Paroxyſms of *Nervous* Diſtempers, or the other ſinking Symptoms attending them, as by ſuch an Evacuation; and I have been always forc'd to repeat it as often as theſe Symptoms return'd, till the Diſtemper was quite overcome. I have extremely reliev'd ſome, and have totally cured others by every Morning drinking large Draughts of *Chamomile* Flower Tea, to throw off the Flegm, and then drinking *Bath* Waters after the Stomach was ſettled, and purſuing a *Regimen* and *Exerciſe* in the Day-time. Thoſe who are young and ſtrong, and to whom theſe Symptoms are not become habitual, and whoſe Conſtitution is yet ſound, and not loaded with groſs Humours, may ſometimes get them off at a leſſer Expence, as by frequent Doſes of *Hiera Picra*, *Tincture* of *Rhubarb*, the *Ruffi* or the *Stomach* Pills, but chiefly the *Pilul. Gummos cum Aloe-lota*, in equal Quantities, frequently, if not every Night, repeated, or as Occaſion requires. I have never found any great Relief from Bliſters, Iſſues, or even Bleeding itſelf, in this Caſe, unleſs it was in very full Habits, or when premis'd to a general Courſe for the Cure, becauſe the *Cachexy* was univerſal; much leſs is any thing to be expected from lying a-bed and ſweating (a late

(a late celebrated Method in the Cure of *Vapours*) which I have always found to relax much more.

§ III. RESTLESSNESS, *Inquietude* of Spirits, and Want of natural *Sleep* is one of the moſt troubleſome and diſpiriting Symptoms attending this Diſtemper. When it is extreme, nothing is to be done without *Laudanum* or *Opiates*, but theſe ought always to be blended with ſome ſmall Proportion of the *Volatile* and *Aromatick* Medicines, which encreaſe their benign, and poſſibly may hinder their deſtructive Effects, if they have any; however Recourſe is never to be had to them, but in extreme Caſes, and when other Things will not do, becauſe of their *deleterious* Effects on the Solids, which very poſſibly they may relax more and more. There are ſome with whom doubtleſſly *Opiates* agree much better than others; and they are ſuch, I think, whoſe Solids are yet pretty firm, and where the Fluids are moſt in Fault, or ſome of the great Bowels only weakened. There are others, to whom they give a little *doſing* or dead Sleep, yet when their Force is worn off, they leave a *Lowneſs*, *Diſpiritedneſs*, and *Anxiety*, that even overbalances the Relief or Quiet they bring; and they are thoſe who are entirely *Cachectick*, as well as ſubject to *Nervous* Diſorders, ſuch I ſhould perſuade to uſe *Aſſa-fœtida* in Pills, Morning

Morning and Night, or the *Gum Pills* of the *London* or *Edinburgh* Diſpenſatory (both which are excellent Medicines for this Purpoſe) they having often all the good Effects of *Opium*, without the bad ones, tho' both are but temporary *Reliefs* and not *Cures*: and whoſe Virtues will be worn out by long Uſe, and therefore ought to be continued no longer than abſolute Neceſſity requires, and not repeated upon too ſlight Occaſions, for both *Opiates* and *Volatiles* or *Fœtids* are of the Nature of *Drams* and *Cordials*; and Exerciſe will procure Sleep better than either of theſe Medicines, no *Opiate* being like that of the *Day-Labourers*.

§ III. Meer Lowneſs and Diſpiritedneſs, not attended with Sickneſs or Pain, ariſes from the Want of a brisk *Circulation* and *Perſpiration*. Theſe will always be promoted by *volatile Spirits*, an *Aromatick Cordial*, and generous Wines, or any thing that will *ſtimulate*, *rouze*, and *ſpur* the dead and languiſhing Solids, to puſh forwards the ſluggiſh *Circulation* and *Perſpiration*; but the Force of theſe Remedies, like all other Helps and Reliefs of this Nature, is ſoon ſpent and worn out; and they will often leave the ſame Effects with *Opiates*, the Nature of which they partake: and therefore, nothing is to be expected from them, but as a preſent *Relief* in Extremities, nor are they to

be uſed but then only. The moſt ſolid and laſting Relief I ever found, for Lowneſs of Spirits, comes from the aſtringent Claſs of Medicines, *Steel*, *Bark*, *Japan Earth*, *&c.* with *Mineral* and *Chalybeat* Waters, the *Bath* eſpecially, in the temperate and cold Seaſons, and the *cold Steel Waters*, as *Spaw*, *Pyrmont*, or *Tunbridge*, in the hot Weather; but where none of theſe Waters can be had, from the Neceſſity of the Patient's Circumſtances, *Steel Raſt* with the *Extract* or *Powder* of the *Quinquina*, *Pulvis ad Guttetam*, *&c.* joined with Aromaticks, ſuch as the *Species Diambræ*, and waſh'd down with an agreeable Bitter, fitted to the Patient's Strength and Conſtitution: *Elixir of Vitriol*, or *Tincture of Steel*, with *Elixir Proprietatis* in common Water; theſe will in a great meaſure ſupply the Want of *Mineral Waters*, and give a due *Reprieve*, to carry on the Cure, which is only to be attained by the general Methods already deſcribed, without which nothing effectual is to be done, nor the Return of theſe Diſorders prevented; and indeed the *Paroxyſms* of this Diſtemper, when deep rooted, are ſo many or ſo frequent, and the general Methods require ſo long Time, that all theſe Medicines, and *Mineral Waters* alſo, will be wanted in their Turns.

§ IV. ONE of the moſt *diſpiriting* Symptoms of this Diſtemper, and one of the moſt certain

certain Signs of it, is a frequent Diſcharge of thin, limpid, pale Water, by *Urine*: which, when in great Quantities, and frequently diſcharged, does ſo ſink and diſpirit the poor Patient, that Life is inſupportable, at leaſt, if he is not otherwiſe ſtrong and hearty. Some, to explain this Appearance, have run into I don't know what *Fuſion* of the Blood, and *Relaxation* of the Glands of the *Kidneys*. But having now done with *Theory*; I ſhall ſay nothing directly to confute this abſurd *Hypotheſis*, it being, I think, pretty evident, and confirmed by many Experiments, eſpecially thoſe of *Sanctorius* and Dr. *Keil*, that it is principally owing to a partial or total Obſtruction of the *Perſpiration*, which is ſo common in this Caſe, from the Weakneſs of the *Nerves* and *Solids*: and that conſequently nothing elſe can poſſibly cure its returning Fits, or remove it, but what makes the *Perſpiration* good: and accordingly this Symptom is always relieved by thoſe of the *warm*, *cordial*, and *diaphoretick* Kind, ſuch as *Gaſcoign Powder*, *Species Diambræ*, *Aromaticum Cariophyllatum*, *Confectio Alkermes*, *Diaſcordium*, *Venice Treacle*, *Sir Walter Raleigh's Cordial*, and the like, or by a Combination of theſe, with *Volatiles* and *fœtid Gums*, and appropriated *Juleps*; theſe Medicines however ought not to be given, ſo as to raiſe an actual *Diaphoreſis* or Sweating, for that will be to carry on the

Expence, Lowneſs, and Sinking by other Conduits: but only to procure a little Breathing or freer *Perſpiration*, and to divide the Evacuation more equally through the whole Habit.

§ V. As to the *Spitting* or *Salivation*, ſo common in *Nervous* Diſtempers (eſpecially of a *Scorbutick* Origin, as is commonly ſaid) and cold Diſeaſes, tho' it generally ariſes from the ſame Cauſes, and may be relieved by the ſame Medicines, as the Symptom laſt mentioned, yet ſince it is generally a critical Diſcharge, or follows ſome Exceſs in the Diet or Nouriſhment, it ought never to be ſtopped at firſt by aſtringent or warm Medicines, no more than a critical *Diarrhœa*, but ought rather to be promoted and encouraged by ſome gentle *Maſticatory* (ſuch as *Maſtick*, *Pellitory*, *Tobacco*, or the like) as the Patient can bear it, or has been accuſtomed. If it is exceeding plentiful, with Sickneſs, Reaching, and Head-aches, nothing will carry it off ſo effectually as a gentle *Vomit*, both as this will promote the Diſcharge, and quicken the *Circulation* and *Perſpiration*: or by gentle Stomach Purges, that may be frequently repeated, ſuch as *Rhubarb*, the *Stomach Pills*, and the like. And thus after this Diſcharge has been ſufficiently carried off, the Solids may be ſtrengthened with Aſtringents, Bitters, or an Infuſion of the

Bark,

Bark, with *Aromaticks*, especially if made on Lime Water; and after that, a Course of *Chalybeats* and *Aromaticks*, such as I have mentioned in the former *Section*, with Mineral Waters of one Kind or another.

§. VI. THERE are some other Symptoms exceedingly troublesome in *Vapours*, or *Nervous* Distempers, to wit, *Choaking* and *Gulping*, the *Symptomatick Asthma*, *Swelling of the Throat and Stomach*, *Inflation of the Bowels with Rumbling and Noise*. The *Young* are not so much troubled with these Symptoms as the Old and Declining, but they all proceed from one Cause, to wit, the Weakness and Obstruction of the *Perspiration* from the Imperfection of the *Digestions*, whereby the insensible Steams and Vapours, which ought to pass through the Skin freely, are thrown back into the Cavities of the Body; and where high and strong Foods are used, these Steams acquire such an *Acrimony* and Stimulation as to produce several other more violent Symptoms. The Cure of these is the same with that of the already mentioned Symptoms, to wit, gentle and repeated *Vomits* and Stomach *Purges*, especially of the *Aloetick* Kind (which in *Nervous* Cases are by far preferable to all other Purgatives, because of their active astringent Bitter) *Aromaticks*, *Bitters*, warm *cordial* Medicines, *Astringents*, and whatever else will carry off the offend-

ing Matter, forward the Perſpiration, and ſtrengthen the *Digeſtion* and *Solids*.

§. VII. THERE is a tranſient Spice of *Vapours*, which very commonly ſeizes even young and temperate Perſons, otherwiſe ſtrong and healthy, of pretty ſound Juices and firm Solids, which affects with a Diſguſt of every thing that uſed to pleaſe or amuſe them, a certain *Tediouſneſs of Life*, a *Lowneſs of Spirits*, *Reſtleſſneſs*, *Heavyneſs*, and *Anxiety*, an Averſion to *Exerciſe*, either of the Mind or Body, and ſometimes with a violent *Head-ach*, and Dimneſs of Sight, which Symptoms, as they will come on unaccountably, without any imaginable or diſcoverable Cauſe, ſo they will go off as unaccountably, in ſome ſhort Time, without any Medicine or Means uſed for their Cure: tho' in Strictneſs of Reaſoning, they have a real material Cauſe, either from Catching of Cold, and thereby ſtopping the Perſpiration ſuddenly, from the Moiſture of the Weather, relaxing the Solids, or from ſome Intemperance or Exceſs that they had not heeded, and were not aware of, or from taking ſome Food too hard for their digeſtive Powers. The common and ordinary Way of treating ſuch *tranſitory Symptoms*, is, the eating next Meal ſome ſalt, ſavoury, and reliſhing Delicacy, and drinking a good large Doſe of ſome ſcarce, active, generous, and ſpirituous Liquor,

quor, that may briskly rouſe and ſtimulate the ſluggiſh and unactive Solids, and rarefy, warm, and enliven the heavy and dull Fluids (or, as the Expreſſion is, to give Nature a *Fillip*) to quicken the Circulation, forward the Perſpiration, and carry on all the neceſſary Secretions in their due Degree and Order. The Fact and Experiment is undeniable, (and has been too often tried and repeated, to admit of a Doubt) and I think the Reaſon of the Succeſs is pretty plain from what has been ſaid, and, I am afraid, has given Occaſion to ſome *unphiloſophical* and unexperienced Perſons to adviſe it as a certain and never-failing Remedy, even in more frequent, deeper, and more habitual Symptoms of theſe Diſorders: and I fear has been the Cauſe of the common Advice to Perſons of *weak Nerves* and low Spirits, *to drink a Bottle heartily every Day*, to take frequent *Drams*, or a *Bowl of Punch*, and to the Uſe of *ſalt Sturgeon*, *red Herring*, *Anchovies*, *pickled Oyſters*, *Salmongundy*, *Ham*, *pickled* and *potted Foods* of all Kinds, for a *Provocative*. All I ſhall ſay on this Head, is, to caution People not to uſe this Cure too frequently, or to expect any great Feats from it, when ſuch Symptoms grow ſtronger, more frequent, or more deeply rooted in the Conſtitution, or towards the *Decline* of Life; for tho' it may give a ſhort *temporary* Relief, and laſh the ſluggiſh and

reſty Solids to perform their Functions for a ſhort Time, yet it will infallibly aggravate and increaſe their future *Symptoms*, and at laſt render them dangerous and incurable. The much ſafer, and even more infallible, tho' perhaps, leſs quick Remedy, would be to take ſome gentle *Stomach* Purge, that might not interrupt Buſineſs, and, the next Night, ſome eaſy *Diaphoretick*, a lighter Diet than ordinary, for a few Days, or uſe a greater Degree of Exerciſe, by a Journey, Hunting, and the like.

§ VIII. THESE are the moſt material, moſt troubleſome, and oppreſſing *Symptoms* of *Vapours*. Others leſs material may be reduc'd to theſe mention'd, or are ſome Appendages of them; or, if omitted here, perhaps may be taken Notice of in treating of the higher Degrees of *Nervous* Diſorders, or may be entirely neglected as inſignificant. I have ſuggeſted nothing in treating theſe, but the common and well known Medicines, not only becauſe by long Experience, I have found them the moſt effectual, but even becauſe they are common, and univerſally known and approved. For it is in *Medicines* as in *Food* (Medicines being only a more *rare* and leſs natural Kind of Food) that which is *common* to the middling Sort of every Country, and which has the Approbation of the Generality of the Inhabitants, and is ſuited

to

to the Conſtitution of the Community, is generally the moſt *beneficial*; ſince it is the Experience and Obſervation of the Generality that makes them common: and ſpecial or particular Things, or Rarities, are juſtly to be ſuſpected.

CHAP. X.

Of the Nervous Diſorders of the Convulſive Tribe, particularly of Hyſterical and Hypochondriacal Fits, and thoſe other Paroxyſms that attend Nervous Diſorders.

§ I. AS moſt of thoſe Diſorders which are commonly called *Nervous*, *Hyſterical*, or *Hypochondriacal*, are attended with ſome *Convulſive* Motions, *Fits*, or *Paroxyſms*, eſpecially when they arrive to their higher and more eminent Degrees, and to the *ſecond* Stage of *Vapours*, which I have denominated or diſtinguiſhed by theſe Symptoms chiefly: I ſhall here treat of theſe Diſorders in general, ſhewing the

the Nature of all *Convulſions*, but particularly thoſe incident to ſuch Conſtitutions, and attending theſe Diſtempers that I am principally treating of, and laying down the proper and peculiar Method of Cure, for each Kind or Degree.

§ II. IT is well known, that whatever will prick, wound, tear, or violently ſtimulate the Solids, will thereby produce *Spaſms*, *Convulſions*, and violent *Contractions*, firſt and chiefly in the Part affected: which, by Conſent, and the *Mechaniſm* of the Parts, may be communicated further and further over the whole *Machine*; and, when vehement and continu'd, may be propagated through all the *Limbs*, *Muſcles*, *Tendons* and *Membranes* of the Body, and this where-ever the Wound, or whatever Part of the Solids the Puncture or Stimulation happens to be made in; but moſt readily where there is the greateſt Collection of *Nerves*. This is evident from the Effects of a Fall, a Blow, a Bruiſe, the Puncture of a *Lancet*, a *Thorn*, a *Pin*, a *Nail*, or any other wounding Inſtrument, or from ſharp and corroding Steams, Humours, or Matter (which are as it were a Collection of ſmall Pins, Needles, Lancets, *&c.*) upon any of the more ſenſible Solids. I have before ſhew'd, that there is in all Animal *Fibres* an innate Power of Contraction, or an original *Mechaniſm* of *Elaſticity* or *Spring*,

Spring, by which they exert a natural Power of Contraction, however they are stimulated or solicited thereto, whether by the Command of the Will, (beginning the Motion by an inexplicable Effort) or self-motive Power: or by the Action of some material appropriated Agent on them, and this in every *Muscular* as well as *Nervous Fibre* of the Body. I have seen a *fistulous Tube*, of a very considerable Length, holding some Quarts of *Pus* or *Matter*, opening only towards the Middle of the Back, and passing down from thence between the Interstices of the *Muscles*, to the Thigh; which when the Matter contain'd in it, was arriv'd to its full Degree of *Quantity* and *Acrimony*, so as to produce a *Symptomatick* Fever; the Solids of the whole Machine, but particularly those near the *fistulous Canal*, were stimulated and put in Action, so that it threw out that vast Quantity of its Contents, upwards and against the Force of their own Gravity; tho' such a *Canal* was not made naturally, or with the greatest Advantage for such an Action: From whence it is evident, that every Point and Particle of the *Solids* is *elastick*, and acts for the Relief of the *Whole*.

§ III. THUS being premised, it is evident, that any acrid, sharp, or corroding Juice, *Vapour*, or *Steam* that will stimulate and vellicate the *Fibres* where-ever placed, may occasion

occaſion *Convulſions*, *Spaſms*, *Gripes* or Pains on that Part firſt and chiefly, and may be communicated (according to its Force and Strength) by Contact and Conſent, to all the adjacent Parts, and even thro' the whole Habit, continuing till the offending Matter is by ſuch violent Action or Motion worked off, or removed: in the ſame Manner as the *Fœtus*, by its Motion or Preſſure, raiſes thoſe *Throws* and *Convulſions* in the Mother, that bring it into the World; or as the Stone or Gravel, ſtimulating the *Kidnies* or *Ureters*, raiſes thoſe Vomitings and Reachings that promote its Excluſion. Thus *Choler*, *Wind*, *ſharp* and *porracious* Juices, occaſion thoſe *Fits* and *Convulſions* in the Bowels (like *Verjuice*, *Vitriol*, or *Poiſon* ſwallow'd down) being the Struggle of Nature to throw them out, which are commonly call'd *Hyſterick Fits*; and thus any *irritating*, *acrid*, or *ſharp* Humour or Steam, according to the Place wherein they are lodged, or the Senſibility of the Part affected, occaſions all the various and different Degrees or Kinds of * *Convulſions* that are common in *Nervous* Diſorders.

§ IV. As to *Childrens Convulſions*, if they proceed from the ſhooting the Teeth, whereby the *Gums* and their *Membranes* are diſtended,

* Vide Bonet. Sepulchret. Anatomii Lib. I. Sect. 12, 13.

torn,

torn, and lacerated, they are eaſily cured by *Inciſion*; but if they ariſe from ſharp Juices in the Stomach or Bowels (as they moſt commonly do) and the Child is about the firſt Year of its Age, they may be cur'd by a *Bliſter* between the Shoulders; gentle *Rhubarb* Purges, frequently repeated; and the *Teſtaceous Powders* taken two or three times a day in a little black Cherry Water or Breaſt Milk, but eſpecially by *Cinnabar* in Powders, with the *teſtaceous* Powders and *Rhubarb* interchangeably: Sometimes a few Drops of *Spirit* of *Hartſhorn*, or *Goddards Drops*, taken two or three times a Day in common Water, if the Conſtitution, Juices, and Solids are pretty ſound, will do the Buſineſs. But if their *Fits* be ſtronger, and they further advanc'd in Life, they muſt be overcome, by gentle *Vomits* fitted to their Age and Strength. *Cinnabar of Antimony*, with the *Pulvis ad Guttetam*, and theſe *Rhubarb* Purges, interchangeably us'd, as has been ſaid. But it is to be obſerv'd during the whole Courſe, that if the Child is on the Breaſt, it ought to be fed with nothing but its *Nurſe's Milk*, or, if wean'd, with nothing but thin *Pap*, at leaſt till it has gone over its *Teething*; and, to give a due Force and Strength afterwards, the *Quinquina* ought to be us'd either in *Extract* or *Decoction*, eſpecially after it has acquir'd ſome Years. This Method will not only

cure

cure their *Fits*, but their *Rickets* likewiſe, both proceeding from the ſame Cauſe, to wit, *acrid Humours* lodged in the Stomach or Bowels, or ſome other Part of the Body, and a *Relaxation* of the Solids.

§ V. IF ſuch *Convulſions* happen to the younger Part of the Sex about a certain Time of their Lives (as they often do) then they generally proceed from ſome Diſorder in that great Affair, which ought, if poſſible, to be ſet to Rights. But ſince, before that can be anyways executed, there generally happens a great Quantity of *Choler*, either generated through the Defect of that Evacuation, or in whatever other Manner: or from whatever Cauſe: this is by all poſſible Means to be firſt remov'd; which is only or moſt readily and effectually to be performed, by frequent *Vomits* fitted to the Strength of the Patient, and of the Diſeaſe. While that is doing, the *volatile* active *Gums*, with the *volatile alcaline Salts*, are to be combin'd with *Cinnabar* of Antimony in ſome Form or other. This Method is to be carried on till the Fits are weakened, the Quantity of the *Bile* leſſen'd, and the *primæ Viæ* pretty clear; and then, and not till then, will proper *Emmenagogues*, with *Steel*, *Chalybeat Mineral Waters*, *Bitters*, and *Aromaticks* take Place. In the Fits themſelves there is little to be done but by *Volatiles* and

and *Opiates*, in appropriated *Juleps* to lessen their Violence, and to quiet their *Spasms*; but by a steady Continuance in this Method, and a proper *Regimen of Diet*, I scarce ever saw the Patient miscarry.

§ VI. As to the *Fits* of grown Persons, *Hysterical* or *Hypochondriacal*, though they proceed generally from the general Causes mention'd, and are to be treated much after the same Manner, yet they are infinitely more obstinate and difficult to be remov'd: the Habit of Body being more deprav'd, and the Diseases more rooted and confirm'd, thro' a long Train of *Mismanagement*, and Neglect of the Means by which Health is to be preserv'd; and in the higher Degrees of these, there are commonly some one or other of the great Bowels (as the *Liver* and its Appendages, the *Mesentery*, the *Cawl*, the *Spleen* or the *Stomach*) if not quite spoil'd, yet much weaken'd and obstructed, and all the *Glands* stuff'd and render'd useless. To lessen the Violence of the *Fits*, at least in the first Instance, all the great Evacuations are to be attempted, especially *Bleeding*, *Vomiting*, *Blisters*, *Glysters*, and the like; and then the *Spasms* and *Convulsions* are to be quieted by *Opiates*, with warm and *volatile* Medicines and *Fœtid Gums*, according to the Strength of the Patient and the Necessity of the Disease. If these Evacuations cannot be conveniently made'

made, or do not ſoon enough take Effect, there is nothing elſe to be done under the Fits, but by theſe mention'd *Opiates*, with the *volatile Gums* and *Salts*, *Pulvis ad Guttetam*, *Aromaticks* and *Alcaline Spirits* in proper *Juleps*, till a convenient Interval be obtain'd, or the Violence of the *Convulſions* ceaſes, and then rouzing *Vomits* are to be thrown down, and after that ſharp *Glyſters* (with *Emetick* Wine, and *volatile Spirits* in them, which will check their further Return for ſome time.) This Method is to be repeated as often as theſe *Paroxyſms* return. During the Intervals *Cinnabarine Medicines*, or *Æthiops Mineral*, the *Mercurius Dulcis*, or *Alcaliſatus*, with the *volatile Gums* and *Salts*, are to be taken once or twice a Day, with *Chalybeat* Waters, and *Aromatick* Bitters, and at Night the *Gum Pills* compounded with the *volatile Salts*, the general Method already laid down, being at the ſame time regularly purſued. Which Method and Medicines, if duly continu'd for a ſufficient Time, cannot fail of Succeſs, if any thing will ſucceed, and the Patient not too far advanc'd in Life, or ſome of the great *Organs* are not quite ſpoiled. But in my Judgment and Obſervation, the greateſt Streſs is to be laid (eſpecially in groſs Habits, or Symptoms produced even by *relative* Intemperance only) in the Medicinal Way upon *Vomits* often repeated, *Quinquina Bitters*, *Aloetick Purges*, and *Mineral* or *Chalybeat*

lybeat Waters; which not succeeding, little is to be expected from *Art*, the other less effectual Methods being too weak for such Cases and Constitutions, and therefore they must be entirely left to the *Palliative* Remedies of warm *Opiates*, such as *Venice Treacle*, the *Philonium Romanum*, with high and strong *Cordial Juleps* and *Volatiles*, such as I have already mention'd. Those who are of thinner Habits, and whose Bowels therefore are not probably so much *stuff'd* and *obstructed*, will have a fairer Chance, and be restored with gentler Evacuations, smaller Doses of *Opiates*, *volatile*, or *cordial* Medicines, and more easily recover'd by *Diet*, *Air*, *Exercise*, *Chalybeat* and *Mineral* Waters, with *Aromatick* and *Quinquina* Bitters, and those other Things I have so often mentioned.

§ VII. As to the *Fits* attending other *Nervous* Disorders, as the *Apoplexy*, *Epilepsy*, and the like, that Part of them which is *convulsive*, depending entirely on the *primary* Distemper, being the Struggle of Nature to throw off the peccant Cause, if it were possible to separate them, they were to be treated in the same Manner, and by the same Medicines: But intending to say something of them in particular, I shall here pass them by, and only add, that the several *Forms*, *Doses*, and other Circumstances in using these

Medicines, I have already mentioned in the proper Caſes, requires the Attention of the wiſeſt and moſt experienced Phyſician, to whom theſe Means and Medicines may be familiar, and are never to be truſted to any one not duly and regularly inſtructed and educated in theſe Matters, much leſs to the Patient himſelf, who, let his Knowledge and even Experience be ever ſo great, yet under them, he is not capable to judge for himſelf, and therefore there will be no Occaſion for being more particular and circumſtantial.

CHAP. XI.

Of Nervous Fevers, Cholicks, Gouts, Aſthma's, Rheumatiſms, and other Diſtempers denominated Nervous.

§ I. HAVING, I hope, ſolidly and juſtly eſtabliſhed the Cauſes and Principles, on which the Differences between *Nervous* and humorous or inflammatory Diſorders (as they are called) are founded, it will be no difficult Matter to apply this general Doctrine to particular

ticular Diſtempers, to ſhew wherein their true and eſſential Nature and Difference conſiſts, and thereby the Solid Intention to be followed in their particular Cure. For the only real Difference lies in the Firmneſs or Laxity of the Solids; to wit, that theſe Diſtempers are or ought to be called *Nervous* only, when they are attended with a looſe and relaxed State of the *Fibres*, which is chiefly manifeſted by ſome few or more of thoſe Symptoms I have aſſigned to *Spleen* and *Vapours*. And on the contrary, that they are or ought to be deemed humorous, hot, or inflammatory, when the Solids are as yet tenſe and firm, the Symptoms high, and the State of the Blood inflammatory; for tho' in both Caſes, the great differential Marks of the Diſtemper will appear, yet the Symptoms will be higher and more acute, or weaker and ſlower, and will be attended with ſome other Appearances, conſequent upon the Strength or Weakneſs of the Conſtitution, tho' in both of them, the ſame Materials ſhould be thrown in, to produce the Diſeaſe, which ſhews the true Foundation of the Diſtinction between the *Strictum* and *Laxum*, or the ſtrait and looſe of the antient *Methodiſts*, and between the *hot* and *cold* Diſeaſes among the *Moderns*.

§ II. According to this *Plan* or *Idea*, it will be eaſy to determine the Nature and

Conſtitution of a *Nervous* (or, as it is ſometimes called, *Malignant*) *Fever*; it generally attacking thoſe of *originally* or *occaſionally* weak Solids or Conſtitutions, who have formerly had ſome of the Symptoms and Marks which I have aſſigned, in a former *Chapter*, to belong to weak *Nerves* or *Fibres*: The Symptoms of ſuch a *Fever* are theſe following; the *Rigour* and *Chilline/s*, tho' not ſo ſtrong or violent at firſt, yet is longer, more ſlow and imperceptible; the *Burning Heat* afterwards is not ſo intenſe, nor the *Head-ach* and Sickneſs ſo great, nor with ſuch frequent *Vomitings*, but rather a continued Sickiſhneſs; the *Pulſe* is neither ſo quick, ſtrong, or full, as in the *inflammatory* Kinds, but ſmall, oppreſſed, and ſometimes interrupted; the *Sleep* reſembles a *Lethargick* Doſing or Dreaming, with Startings; the *Water* ſometimes crude, commonly *limpid*, pale, and in great Quantity, without any great *Sediment* at firſt; In ſhort, the *Fever* rather creeps in, than attacks or ſurprizes, and the whole Duration of the *Exordium* or firſt Stage, is more ſlow and tedious, than in acute, inflammatory, or depuratory *Fevers*, inſomuch that it is ſometimes ſix, ſeven, or perhaps nine Days before it comes to its *State*, by which any one may judge of the *Duration* of the whole (for the ſooner a *Fever* comes to its *State*, the ſhorter is its *Duration*) and of its Danger, which is always greater

greater from its Nature, and alſo becauſe it is long before Aſſiſtance is called, or Means uſed, or the latent Enemy diſcovered; In its *State* (eſpecially the middle Time of that) the *Head* is ſtupid, confuſed, and incapable, rather than delirious; the *Tongue* is ſeldom *black*, till towards the very End of the *Fever*, at leaſt, not *parched*, but covered with a thick, white, or browniſh Cruſt, and generally moiſt; the *Thirſt* is ſo far from being intenſe, that Drink is ſcarce called for, or ſwallowed with Ardour; the *Breathing* difficult, with *Glutting*, *Gulping*, or *Choaking*; the *Pulſe*, tho' quick, yet ſmall and threedy; the *Water* now ſometimes limpid and much, ſometimes *broken* and in ſmall Quantities, by turns, but never with a groſs or full lateritious Sediment; the *Tendons* leaping and jumping: and Pulſations from Flatulency, like what is vulgarly called the *Life-Blood*, in ſeveral Parts of the Body; and during this whole *Period*, uncertain Fits of Coldneſs and Rigour, with ſucceeding Glowings, and broken, coldiſh, faint Sweats, and conſtant *Exacerbations* towards Night, or after Sun-ſet; the *Belly*, tho' perhaps it might be open, and tending towards a *Diarrhœa* at firſt, becomes now quite conſtipate and tumified with Flatulencies; the *Tip* of the Noſe and the Ears often cold with an *Ichor*, and ſometimes an Ulcer in theſe laſt; a careleſs and unnatural

Poſture of the Body, with ſimple childiſh *Geſticulations*; and, by Turns, a *lethargick* Doſing, or watching *Coma*, with ſtaring Eyes, or their White turn'd outwards. This State continues, or grows worſe, from the *fifteenth* to the *twentieth*, or *thirtieth*, or ſometimes the *fortieth* Day, if they live ſo long (as generally the Time of the *Criſe* of all Fevers is as long as the *Exordium*, and the *Duration* of the *State*, is equal to that of both firſt and laſt Periods together). Towards the End of this *Fever*, they either ſleep, as it were, into the Arms of Death, or if a *Criſe* happens, it is either into a meer *Languor* and *Inſenſibility*, a confirmed *Cachexy*, with deep *Nervous* Symptoms, or ſettled *Melancholy*, a *Palſy*, ſome *mortified* Limb, a violent laſting *Diarrhœa*; and ſometimes thoſe of the more benign Kinds terminate in *Intermittents*. This *Fever* (which always ariſes from a *Cachexy* and great Obſtructions, as well as weak Solids, and which enters, in ſome Degree, into our *Malignant Fevers* of all Kinds) has infinite Degrees and Variety, according to the original Strength of the *Fibres*, or the Time of the Patient's Life, but thoſe I have deſcribed are the moſt common, and perhaps the worſt Symptoms, as any one who has ſeen and obſerved them muſt know.

§ III. FROM this Deſcription of the Diſeaſe, and what I have already ſaid about the

the Symptoms of *Vapours*, it is pretty evident, what will be the principal *Intention*, and the beſt manner of treating it, *viz.* the Grinding, Breaking, and Diſſolving the Cohesion, Viſcidity, and Sharpneſs of the Fluids, and throwing them off by the ſafeſt and moſt patent Outlets. All the Evacuations muſt be gentle, except *Vomiting*, which may be repeated freely thro' all the Stages (if the Symptoms require, and Strength permit, but eſpecially in the Beginning) and *Bliſtering*, which neceſſarily muſt be as extenſive and univerſal as poſſible, tho' not violent, or all at once, but gradually applying one or more Bliſters on different Parts, as the others dry up: As to *Bleeding*, I think it ought to be done once, and but cautiouſly repeated, be the Blood ever ſo *ſizy* and *Rheumatick*, becauſe the Veſſels muſt be kept full, tho' not turgid, in order to preſerve their *Tenſion*, for grinding or concocting the Morbid Matter. The much better Way is to endeavour by all the Means poſſible in *Art*, to thin and dilute, to remove the Obſtructions, and to rouſe the weak and languiſhing Solids into a more hearty Struggle, both by *Diet* and Medicines, to conquer the Diſeaſe. This is to be done by the *Cinnabarin*, *Antimonial*, and *Mineral* Medicines chiefly, ſuch as *Antimony Diaphoretick*, *Bezoar Mineral*, *Cinnabar*, and the like, joined with volatile and urinous

Salts, ſuch as that of *Hartſhorn*, *Amber*, *&c.* and theſe again compounded with gentle *Diaphoreticks*, as *Saffron*, *Contrayerva*, *Goa Stone*, *Oriental Bezoar*, *Gaſcoign Powder*, or the warmer Compounds, as *Confectio Alkermes*, *Venice Treacle*, *Diaſcordium* without *Opium*, *Confectio Rawleiana*, *Electuarium de Saſſafras*, *&c.* waſh'd down with appropriated Juleps, and quickened with volatile Spirits, as thoſe of *Hartſhorn*, *Sal-volatile*, or *Goddard*'s Drops, for here univerſally Liquid Forms are to be preferred to Solid ones; and thus to try to overcome the Viſcidity of the Juices, and to rouze the Sluggiſhneſs of the Solids to a briſker *Circulation* and Struggle, for which Purpoſe the *Diet*, at leaſt, the Liquids are allowed commonly a little ſtronger and higher than in *inflammatory Fevers*; tho' I ſhall ever be of Opinion, where there is any Degree of quick Pulſe or præternatural Heat, *Diluents* and *Coolers* are directly indicated, whether in *Fevers inflammatory* or *nervous*: and *Cordials* and high Food only as the Pulſe and Spirits ſink too low. I allow that if *Art* could always *prompt*, *whip*, *ſpur*, and *ſtimulate* the *Animal Oeconomy* to grind the ſizy Juices by a ſtrong and briſk Circulation, the *Fever* would be ſhorter, and the *Criſe* more complete, and the *diluting*, *cooling* Method of Cure leſs neceſſary: But as that is both uncertain and unſafe, becauſe none alive can aſcertain the

preciſe

preciſe Degree of Strength in the Patient, nor of the Malignity in the Diſeaſe, and that the *Criſe*, (if attainable) under ſuch a Method, is almoſt ever with the quite Deſtruction of the whole *Syſtem* of the *Nerves*, the *Brain*, the *Faculties*, the *Limbs*, or the whole rational *Man*: and therefore the cool Method, tho' tedious, yet is ever without Danger, and the Recovery, when obtained (which the cool Method will always obtain at laſt, if the Diſtemper is not ſtronger than the Patient, as well in *Acute* as *Chronical* Caſes) always complete, full, and productive of ſtrong Health after. This is all I need to ſay of *Nervous Fevers*, as diſtinguiſhed from hot and depuratory ones. How to fetch up the Patient, if he recovers, to Health and Spirits, I have ſhewn already.

§ IV. The *Nervous Cholick*, as diſtinguiſhed from the *Bilious*, ariſing chiefly in ſuch Conſtitutions as I have deſcribed, differs principally, if not only, from that, in the Violence and Duration of its *Paroxyſms*, and there being more of the *Convulſive* or *Spaſmodick* Kind in them: produced chiefly by the ſame Kind of acrid and ſharp Juices; but as the Solids, in the *firſt* Caſe, are more ſenſible and irritable, a leſs Quantity of this irritating Matter throws them into more violent *Tumults* and *Convulſions*, which laſts ſome-

ſometimes two or three Days with violent *Tortures*, *Reachings*, and *Vomitings*, throwing up every thing that is taken down, till at laſt the morbifick Matter being quite ſpent and ejected for this Time, Nature, almoſt overlaid and worn out, ſinks down into a *lethargick* Doſing, which leaves the Patient quite feeble and diſpirited. A Coldneſs upon the Extremities, *Yawning*, *Anxiety*, a *Nauſea*, and Sickiſhneſs, are the Signs of the Approach of this Kind of *Cholick*, and ſuch recover but ſlowly, and at firſt their Intervals are but ſhort. I generally ſuſpect that the *Liver* of ſuch is beginning to be faulty, bigger and larger than ordinary, or obſtructed: becauſe of the great Quantity of *Bile* that is conſtantly thrown off, and the *Jaundice*, that always ſucceeds it for ſome Days, which probably may have been occaſioned by a *Mal-Regimen*, or too great a Quantity of high Food, at leaſt, for ſuch Conſtitutions: for it is well known, that Cramming and Over-feeding with higher than a natural Food, as I have ſaid, will ſwell and increaſe the *Livers* of all Animals.

§ V. THE Cure of this Diſtemper is almoſt intirely the ſame with that mentioned in a former *Chapter* of the Symptoms of Vapours. If the *Fits* are not prevented by frequent *Vomits*, proportioned to the Strength

of

of the Patient, or gentle *Stomach Purges* to throw off the peccant bilious Humour as collected, nothing can be done in the Fit, but by repeated Doſes of *Opiates*, with proper *Cordials*, as often as they are thrown up, either in a ſolid or liquid Form: to ſtop and allay the *Torture* till the Fit is quite ſpent; and a gentle Stomach Purge, (if the Bowels can bear it without too much Irritation) with a Doſe of *Laudanum* to quiet them afterwards; the Intervals are to be filled up with *Chalybeats*, *Aromaticks*, *Bitters*, *Mineral Waters*, a ſtrict Regimen of Diet, and much Exerciſe, or a *total* * *Milk Diet*, which ſeldom fails to cure this Diſorder, if the Patient is not too far gone in Life, or ſome of the great *Viſcera* ſpoiled, and irremediably ruined, in which Caſe, it terminates in one of the incurable Diſtempers I have ſo often mentioned.

§ VI. As to Nervous *Gouts*, *Rheumatiſms*, and *Aſthma's*, they being generally denominated thus from thoſe Conſtitutions I have mentioned to be moſt ſubject to *Nervous* Diſtempers, it were a needleſs Repetition to ſay any thing of theſe Diſeaſes; in general, they being to be met with in thoſe Authors that have treated profeſſedly of them, and

* Vide Sydenham Diſſert. Epiſt. de Affectione Hyſterica.

what

what regards them ſpecially as they are *Nervous*, being eaſily deduced from the general Doctrine of *Nervous* Diſtempers, and what has been ſaid of the ſeveral Symptoms in particular: only in *Nervous Aſthma's* with Flegm, or perhaps, (as I have already inſinuated) in *Humorous Aſthma's*, both of Perſons of firm and lax Solids, Liquid Quickſilver, (or *Belloſt's* Pills made with *Gum Ammoniac*) will be found a ſovereign Remedy, if diſcretely managed, half an Ounce taken once or twice a Day, with a thin, light, fluid Diet, will do more than *Ammoniacum* alone, and all the Claſs of the *Volatile* and *Fœtid* Medicines, to diſſolve the Flegm, aſſiſt Expectoration, and to make the Expiration and Inſpiration eaſy; whether this be done by the Weight of the *Mercury* in the Guts, opening all their *Glands* and *Valves*, but eſpecially by this *Clump* of Weight, turning the Mouths of the *Lacteals* from *circular* to *oval*, and thereby driving out all their thick *flegmy* Doſſils that obſtructed them, whereby they becoming pervious, the Steams and Particles of the Quickſilver may pervade the whole Habit, diſſolve the Viſcidity, and ſcour all the Veſſels. I ſay, however this happens, the *Fact* is undeniable, and agreeable to innumerable Experiences, in the moſt atrocious and obſtinate Caſes of this Complaint. All that can be further ſuggeſted, without manifeſt *Tautology*, will be comprehended in theſe two

two Particulars, *firſt*, that in treating the particular Diſtempers of ſuch, beſides the Medicines proper and peculiar to them, which are commonly ſucceſsful or uſual in ſtrong Conſtitutions, theſe others are to be combined with them now, which I have ſuggeſted in the Cure of the Symptoms of weak *Nerves*, or, at leaſt, they are to be then uſed, when the *Nervous* Symptoms have the Predominance. The *other* Thing is, that the *Doſes* of the Medicines, and the *Regimen of the Diet*, ought to be proportioned to the Weakneſs of ſuch Conſtitutions. The ſame Things are to be underſtood of all other Diſtempers, of whatever Denomination, that are called *Nervous*.

CHAP.

CHAP. XII.

Of the Palſy, St. Vitus's Dance, and other Paralytick Diſorders.

§ I. THERE is no Diſorder incident to the Inhabitants of this Iſland and Climate more common, of late eſpecially, than the *Palſy*, or *Paralytick Symptoms*, nor of a more difficult Cure, when they happen to People of original or acquired weak *Nerves*, or upon the Decline of Life. A Cold, or being expoſed to a ſharp freezing *North-Eaſt* Wind, continuing long in an unnatural Poſture, ſo as to ſtop ſome great Blood Veſſels: hard and exceſſive Labour, a moiſt and damp Situation, *Antimonial* or *Mercurial* external Steams, a *Blow* or *Contuſion* upon ſome Parts of the Body, where there are the greateſt Collections of *Nerves*; all theſe, I ſay, are ſufficient Cauſes to produce *partial* or temporary *Palſies*: but theſe ariſing chiefly from ſome Obſtruction of the Blood Veſſels, where by the

the Paſſage of that Balſamick Liquor, neceſſary to cheriſh the Muſcles, is intercepted, and the *Nerves*, hurt only by Accident, yield generally to Bleeding, active and ponderous Remedies of the *Mineral Kind*, to break the coagulated Blood, and open Obſtructions, joined with Aſtringents, towards the End of the Cure, ſuch as the *Quinquina*, *Oak Bark*, *Miſletoe*, and the like; Bliſtering, and warm, cauſtic, outward Applications, as Fomentations, with a Decoction of *Muſtard Seed*, *Horſe Radiſh*, *Pellitory*, *Zedoary*, *Juniper Berries*, *&c.* with an Addition of *camphorated Spirit of Wine*, active and penetrating *Ointments* and *Epithemes*, as the *Nervous Ointment*, an Ointment made with *Horſe Radiſh*, the *Opodeldoc*, and the like, or *Friction* with the Fleſh-Bruſh, and anointing with *Opodeldoc*, diſſolved in camphorated Spirit of Wine after, or with the other warm Oils, as thoſe of *Amber*, *Cloves*, *Vitriol diluted*, *&c.* and drinking the *Bath Waters*, *bathing* in the ſame, or *pumping* on the Part affected. Theſe Kinds, I ſay, are not the Palſies I intended principally to treat of here, ſince they happen generally to good ſound Conſtitutions and firm *Nerves*, and are thus eaſily remedied.

§ II. THESE I am principally concerned about, are ſuch as happen in the *Decline of Life*, to Perſons of vitiated Juices and weak *Nerves*,

Nerves, where *Nervous* Diſorders have preceded, or in which *Vapours* commonly terminate, who have ſpoiled their Habits, at leaſt, by *relative Intemperance* (which is always to be underſtood when I ſpeak of Exceſſes producing Diſeaſes) ſuch *Palſies* are either a general Seizure of moſt, if not all the *Muſcles* and *Nerves* of the whole Machine, or of one half of the Body only, as of the right or left Side, or of the upper Part of the Body on one Side, with the lower Part on the other Side, or laſtly, of ſome particular *Limb* or *Muſcle*. There is generally Reaſon to conclude from the Appearances, that beſides a *Laxity* of the *Nerves*, or a Defect in their innate Power of Contraction and *Tonical* Nature, there are likewiſe Obſtructions of the Capillary Blood Veſſels, from ſome Fault in the Animal Juices, which, when rectified, cures the *Palſy*. This is manifeſt, from the Cure of a great many inveterate Palſies, while the Patient is ſtrong, by *Salivation* or *Mercurial* Medicines, and yet there is nothing more evident, than that much *Mercury* or *frequent Salivations*, in weak Conſtitutions, will give *Paralytick Symptoms*; witneſs the *Tremor Mercurialis*, ſo common in Perſons of weak *Nerves*, under ſuch an Operation, from whence is further confirmed (what was pretty manifeſt before, from other Appearances) that towards animal Motion, the In-

flux

flux of a ſound balſamick Blood, to moiſten and cheriſh the fleſhy Fibres, is as much or more neceſſary, even than the Integrity and innate Action of the *Nerves*, or *animal Spirits* (if you pleaſe). And as the Faultineſs of both concurs towards producing all *nervous* Diſtempers, ſo more eſpecially to thoſe call'd *Paralytick*. There can be no Difficulty to one, acquainted with Nature, and the *animal Oeconomy*, why the ſame Cauſe, *Mercury*, for Example, ſhould cure, and yet cauſe and produce in different Degrees and Quantities, the very ſame Diſeaſe, to wit, a *Palſy*. We know, a certain Degree of Heat, which will only produce *Smoak*, rais'd to a higher Degree, will produce *Light* and *Flame*: A certain Degree of Heat, in the ſame *Fomentation*, will diſſolve and diſſipate a *Tumor*, and a higher Degree of it will harden and make it *ſchirrous*; and thus, *Mercury*, in moderate Doſes, will break, diſſolve, and attenuate the Blood and Juices, whoſe Viſcidity and conſequent *Compreſſion* on the *Nerves*, interrupt their Vibrations and Action; and ſo produce a *Palſy*, which a gentle Salivation will remedy and antidote. But when the *active Steams* and ſmall *ponderous Particles* of *Mercury* have penetrated and ſaturated the Subſtance of the *Nerves* and *Solids*, they will ſpoil and alter their whole Subſtance and Action, and ſo cauſe an univerſal *Palſy*. But the Juices ſeem

to be the principal Cauſe of the Difficulty of the Cure of *Paſſies* in the Decline of Life; becauſe towards old Age the Solids ſtiffen and harden at a greater Rate, than in the younger Part of Life, ſo the ſpoil'd Juices are then more hard to be remedied.

§. III. If a Perſon, at or about the *Meridian* of Life, be ſeiz'd with ſuch *paralytick* Diſorders, and they are not cur'd, or at leaſt prevented from ſettling or confirming at firſt, they are ſeldom ever afterwards totally freed from them, whatever Methods be tried with them: And therefore, as ſoon as the Diſeaſe is diſcover'd, *Bleeding* at firſt, if the Patient is ſtrong, and the Pulſe full, and then *Bliſters*, firſt over all the Head, then on the Nape of the Neck, the Legs and Arms, and eſpecially on the Parts affected, and in the Intervals, or when the Effects of theſe are pretty much worn off; active warm Purges, eſpecially of *Hellebore* and *Sena*, on a vinous *Menſtruum*, ought to be uſed and repeated as often as the Strength of the Patient will bear, with ſome *cordial* Medicines, as that of Sir *Walter Raleigh*, *Electuarium de Saſſafras*, &c. (at Night, after the Operation is over) waſh'd down with a *nervous Julep*, mix'd with *Volatile Spirits*. When theſe Evacuations have thus been duly made, a Courſe of *Chalybeats*, *Aromaticks* and *Bitters*, is to be preſcrib'd, to recruit the Strength of the Solids, and warm

warm and active *Oils* and *Ointments*, eſpecially the *Opodeldoc:* and ſtimulating Fomentations applied to the Parts affected, they being firſt well curried with a *Fleſh Bruſh*. *Cold Bathing* may be alſo tried on ſound Conſtitutions, but *hot Bathing* of any Sort or Kind, will, I fear, be of little Uſe, and may, in ſome deep rooted Caſes, do hurt by a temporary, at leaſt greater Relaxation, unleſs the Juices be extremely well thinn'd by *ponderous* Medicines firſt.

§. IV. If theſe Medicines are duly and effectually tried, under the Direction of a proper Perſon, and with little or no Succeſs, the Caſe may be deem'd incurable. Not that it is always mortal, for I have known them laſt as many Years under a *paralytick* Stroke, as under an Amputation, eſpecially if the *Palſy* had not followed after an *Apoplectick*, *Epileptick*, or ſome ſtrong *nervous* Paroxyſm or Fit: And even then, if the Conſtitution was tolerable, and the general Method of Cure of *nervous* Diſtempers has been duly and ſteadily purſued, ſeldom any thing worſe has happen'd from it than the Loſs of that Organ or Limb, which the Diſtemper had ſeiz'd, and diſabled: Life in other Reſpects, and under ſuch a Management, having gone on pretty tolerably.

§. V. SAINT VITUS's DANCE (as it is call'd) the *mimicking Diſtemper*, and all ſuch irregular and equivocal *nervous* Diſorders, may be eaſily reduced under ſome of the general Heads I have aſſigned. The *firſt* is certainly a Mixture of *paralytick* and *convulſive* Diſorders. It very often ariſes out of an *Epilepſy*, eſpecially in young People, when the original Diſtemper is overcome, and a greater Degree of Strength is obtain'd, tho' ſometimes it is only a *Prelude* to that ſevere Diſtemper, and may itſelf ſometimes be an original Diſeaſe; I have cur'd it, as I mention'd in my Book of the *Gout*, in young Perſons, by repeated *antimonial Vomits*, *mercurial Purges*, *Steel*, and *Aromaticks*, and the other general Methods ſo often mention'd.

CHAP.

CHAP. XIII.

Of the Apoplexy and Epilepſy.

§ 1. THE *Apoplexy*, in its *Fit* and *Paroxyſm*, is one of the moſt frightful and fatal Diſtempers belonging to the *nervous* Claſs of Diſeaſes, few out-living the firſt Fit, fewer the ſecond, and, as it is commonly ſaid, none at all the *third*: tho' this Obſervation is not altogether without Exceptions; for it is in this, as in all other bodily Diſtempers, thoſe who are ſtrong and robuſt, and in whom the Cauſe is but juſt beginning to operate, and meets with a greater Reſiſtance from the State of the Solids, will hold it longer, and ſtruggle more than the weak and tender. Few are ever ſeiz'd with this Diſtemper, if it comes naturally, and without an Accident, till towards the *Decline of Life*, unleſs they have been much troubled, with violent and acute *Head-aches*, or Inflammations upon the *Brain*, or its *Membranes*, or have ſome inflammatory Diſtemper tranſlated from

the Extremities upon the Head, ſuch as the *Gout*, *Rheumatiſm*, *Eryſipelas*, and the like: thoſe who are ſeiz'd with a deep Stroak of it, have ſcarce any Warning, but a ſudden violent *Head-ach*, a Sickneſs at the Stomach, or a *Cholick*, and drop down immediately, without Senſe or Motion, and have ſcarce any Sign of Life, except now and then an uncertain Twitch or Twinkle in the Pulſe (if it is not from Flatulence) and ſcarce any Breathing that can be diſcover'd, even on the Surface of a Glaſs, but a conſtant *Snorting* or *Snoring* in the Throat and Noſtrils. Thoſe in whom it comes naturally, are obſerv'd generally to be either *groſs Feeders*, or thoſe who deal too plentifully in ſtrong and *ſpirituous Liquors*, of a groſs and full Habit, *ſhort and thick neck'd*, voluptuous and lazy; tho' ſome thinner Habits, may ſuffer under it, but they are thoſe who have formerly been ſubject to violent *Head-aches*, or are worn out by *Lechery*.

§ II. THERE are three kinds of *Apoplexies* diſtinguiſh'd by the different Cauſes that produce them; as *firſt*, a *Symptomatick Apoplexy*, ſuch as I have mention'd, from a Tranſlation of the *Gout*, *Rheumatiſm*, &c. *2dly*, An accidental one, from a *Fall*, *Bruiſe*, *Wound*, or the like: and *3dly*, an *acquir'd one*, ariſing from an *Apoplectick* Diſpoſition or *Diſcraſy*, proceeding from Intemperance and Exceſſes,

Exceſſes, Lazineſs, and Neglect of the *Non-naturals* in Perſons of the abovemention'd particular Make and Conſtitution of Body. It is of this *laſt* chiefly that I intend to ſay any thing here, the Treatment of the others being obvious. As to the immediate *Cauſe* of the *Apoplectick Fit*, I think it muſt be one of theſe two, *viz.* * either a *Rupture* of the Blood-Veſſels in the *Brain*, whereby a great Quantity of *Blood* being extravaſated upon its including *Membranes*, or into its Cavities, preſſes upon the *Origin* of the *Nerves*, ſo as to intercept their Operation and *Functions*, from whence the mention'd Appearances may be eaſily deduc'd. And this may be either occaſion'd by a *Fall*, a *Bruiſe*, a *Wound*, or any other violent Accident upon the *Skull*, or by too great a Quantity of *Blood*, or its being overheated by ſtrong Liquors, violent Exerciſe, or immoderate ſenſual Pleaſures, in thoſe who have the Configuration I have deſcribed. This ſeems to be the Caſe of thoſe *Apoplexies* that happen in *Southern Countries*, where, tho' the *Climate* confines them to a very moderate *Diet*, yet as they wallow in *ſenſual Pleaſures* of another Nature, and deal ſometimes pretty freely with *ſpirituous* Liquors, and *Opiates* (which have the ſame *deleterious* Effects) theſe things

* Vide Philoſoph. Tranſact. N° 313

in a ſcorching *Climate*, may kindle a Flame in the Blood ſufficient to produce theſe mention'd Effects.

§ III. THE other kind of *Apoplexy*, which happens naturally, and is moſt frequent in *Northern* Countries and colder *Climates*, ſeems to ariſe chiefly from an *Extravaſation*, or rather *Oozing* out thro' the Sides of the relax'd and worn out Capillary Blood-Veſſels, of a thin *putrid Serum*, upon the mention'd Parts, which I have hinted in the former Caſe. This chiefly happens to *groſs* and *full Feeders*, to thoſe who are too free with ſtrong and *ſpirituous* Liquors, and are conſequently very unactive and lazy. I have formerly ſhewn how ſuch a *Courſe* and *Regimen* will almoſt, or altogether, deſtroy the red or grumous Part of the *Blood*, and turn the whole Maſs of the Fluids into a *dirty Puddle* of thin *alcaline ſaltiſh Serum*, which Corrodes or *Ouzes* thro' the flabby and relax'd Capillaries. That this is pretty near the Truth, is evident from opening the *Heads* * of thoſe who have died of a natural *Apoplexy*, the Cavities of the Brain having been found generally quite filled, either with *extravaſated Blood*, or ſuch a *Serum*, as I have mention'd. Thoſe who want fur-

* Vide Boneti Sepulchret. Anatom Lib. I.

ther

ther Light in this Affair may conſult *Wepſer*. The mildeſt apoplectick Fits, of all, where the Patient eſcapes for once or twice, ſeem to ariſe only from an Obſtruction or *Tumefaction* of the Blood-Veſſels, or *Glands* in the Cavity of the *Skull*, upon the Removal of which Obſtruction, by the Struggle and Effort of Nature, in the *Paroxyſm*, it ceaſes. This Degree is what ſeems only capable of being cured; but if it is ſuffer'd to go on without any effectual Method, us'd to remove the *apoplectick* Diſpoſition by rectifying the Juices, two or three more ſuch *Paroxyſms* burſt the Veſſels, and bring on the incurable Kinds mention'd.

§ IV. If the Account here given of this terrible Diſtemper be juſt, there will be no Difficulty in forming the true *Indications*, and the moſt effectual Method of *Cure*, as far as it is poſſible. Which of theſe Cauſes have the Prevalency in a particular Caſe, will be evident, from the Manner of Life, the Age and Conſtitution of the Patient, and the Symptoms of the *Fit*. There is very little Hope of Succeſs in either Caſe, unleſs the Cauſe be but juſt beginning and very weak; or the Perſon very ſtrong and young, and otherwiſe ſound. To rouze them out of the preſent Fit; in the *firſt Caſe*, the moſt plentiful *Bleeding* that can poſſibly be ventur'd upon, is to be attempted at the Arm,

Arm, in the *temporal* Artery, or the *jugular* Vein, in the Foot, and by Cupping on the Nape of the Neck, together with ſharp, cooling and acid *Glyſters*, while Bliſters are laid on in every Place where they can conveniently be. In thoſe *Fits* produced by ſuch a *Serum* as I have mention'd, or from an Obſtruction in the *Glands*, *Vomits* are alſo immediately to be forc'd down, (but avoided in thoſe occaſion'd by a *Hæmorrhage*, becauſe in this laſt, the great Affair is to ſtop the Violence of the *Hæmorrhage*, and to draw it off by all poſſible Means from the *Brain*): And Care is likewiſe to be taken, neither by inward Medicines nor outward Application, to increaſe the Hurry, Heat, or *Inflammation* of the Blood: and therefore the Solids are not to be ſtimulated to too violent Efforts. Whereas, in the *other Caſe*, neither of theſe can be done too much and therefore, not only ſharp *Sternutatories*, *fœtid Smells*, and *volatile Spirits*, may be applied to the *Noſe*, but (other Things not ſucceeding) even actual *Cauteries* are to be applied to the Soles of the Feet, and Crown of the Head, as far as it can be done ſafely, to raiſe *Senſibility* and Pain: beſides the warmeſt *cordial* Medicines, in a liquid Form, if they can be thruſt down any how.

§ V. As to the *Apoplectick* Diſpoſition, in thoſe of the inflammatory Kind, all proper Means are to be uſed that tend to cool the Blood, and allay its *Fermentation* and Heat, ſuch as *Acids*, *acidulated* Draughts, mild *Balſamicks*, gentle *Cathartick*s, with an extremely cool, moderate, and ſpare *Diet*, abſtaining from violent Exerciſe, and every thing that may heat and inflame the Blood. The other *Apoplectick* Diſpoſition muſt be treated much after the ſame Manner, with this Difference only, that the Medicines muſt be ſtronger and warmer, the Exerciſe greater and more conſtant, that continual Drains, by *Bliſters*, *Iſſues*, *Setons*, and the like, be ſet a going, and that the *Diet* be ſomewhat higher in Quality, tho' not in Quantity, and the other general Methods for the Cure of the *Nervous* Symptoms that ſucceed upon it, be purſued according to the Directions formerly given.

§ VI. Next to the *Apoplexy*, the *Epilepſy* is the moſt dangerous, terrible, and diſheartening Diſtemper that belongs to the *Nervous* or *cold* Claſs of Diſeaſes; ſeldom any, or, at leaſt very few, eſcape from it, unleſs they be otherwiſe very ſtrong and vigorous, without a Stroke of an *Apoplexy*, which generally ends their Lives: a *partial* or *half-Body Palſy*, or a total Demolition of the *Intel-*

Intellectual Faculties. Young Children, well treated, may be recovered, and get ſtrong and luſty, by ſtronger *Doſes*, and a longer Courſe of the ſame Medicines and Methods I have adviſed for their *Convulſive* Fits. The Symptoms that attend grown Perſons are, their *dropping down* ſuddenly, as if ſhot; but ſometimes with violent *Convulſions* and *Throws* in the *Belly*, *Breaſt*, and *Limbs*; beating and tearing themſelves, *clinching* their *Fiſts*, *biting* their *Tongues*, *grinding* their *Teeth*, and *foaming* at the Mouth, with a ſmall *Trembling*, *unequal* and ſometimes *interrupted Pulſe*, and an involuntary Secretion of all the natural Diſcharges: having ſcarce any Senſe or Knowledge of what they do, or what is done to them: but the moſt dangerous of all, are their violent *Convulſions* and involuntary Motions, by which they would tear, bruiſe, and deſtroy themſelves, if not with-held: the *Fit* generally terminates in a Doſing or *Lethargy*, which continues longer or ſhorter, according to the Violence of the *Paroxyſm*, and then by Degrees their Spirits and Strength return, tho' with a greater Degree of Lowneſs and Confuſion, or Stupidity. This Diſtemper ſometimes follows the Periods of the * *Luminaries*, eſpecially their *Conjunctions* and *Oppoſitions*;

* Vide Mead de Imperio Solis & Lunæ.

but

but this is uncertain, and in ſome Caſes only, as all *Periods* are in our inconſtant *Climate*.

§ VII. FROM this Account of the Symptoms of this Diſtemper, I think it is pretty evident, that it differs very little, or not at all, or at moſt, in a few Circumſtances only, from *Hypochondriacal* and *Hyſterick Fits*: which laſt, when violent, terminate always in theſe *Epileptick* Fits, as they, on the other Hand, when they become weak, dwindle into the *Hyſterick* Kind: So that having treated of theſe laſt ſo fully, it will be needleſs to ſay any thing further about theſe others; only this, that the Diet muſt be much more ſtrict, cool, and moderate, and the Medicines ſtronger and oftner repeated, eſpecially *Vomits*, *Steel*, and *Bitters*. Dr. *Taylor* of *Croydon* cured himſelf intirely and abſolutely, of the moſt violent, conſtant, and habitual *Epilepſy* that perhaps ever was known, after having, in vain, tried all the Methods and Medicines adviſed by the moſt eminent *Phyſicians* of his Time, by a *total Diet of Milk*, without Bread, or any other Vegetable, or any thing (beſides a Spoonful of compound *Peony Water* ſometimes, to prevent its Curdling) confining himſelf to a *Pint* in a Morning, a *Quart* at Noon, and a *Pint* at Night, of the Milk of *Graſs-fed* Cows

Cows in the *Summer*, and of thoſe fed with *Hay* in the *Winter*, the *Milk* of Cows fed with *Grains* always inflating him, and lying uneaſy on his Stomach. He had continued in perfect Health and Vigour (having had ſeveral Children) ſeventeen Years when I ſaw him, and received this Account from him, inſomuch that he could have play'd four or five Hours at *Cricket*, on *Banſtead Downs*, without Wearineſs or profuſe Sweating, and probably might have continued many Years longer in perfect Health (as he did ſeven or eight Years more) had he not entered upon a different *Regimen of Diet* (as I am informed ſince I firſt wrote this Hiſtory, in my *Treatiſe of the Gout*, by a Perſon of great Credit) and come to eat *Animal Food*, by which, in a *ſhort* Time, he was deſtroyed. Some others have been cured by me, by a *Regimen of Diet* leſs ſtrict, and the Medicines already ſuggeſted; but I believe none ever were cured who have been come to *Maturity*, without a very exact *low Regimen*, continued during all their Lives, the tranſgreſſing it for any long time, always bringing their Diſorders back, if not ſomething worſe: and I believe a total Milk, and Vegetable Diet, as abſolutely neceſſary for the total Cure of the *Epilepſy*, as it is for the *Gout* or a *Conſumption*. Here were the proper Place to ſay ſomething of *Lunacy* and *Madneſs*, being ſatisfied that the Methods here

here laid down are ſufficient, and the moſt effectual for theſe Diſtempers; but deſigning this principally for common intelligent Readers, and thoſe who ſuffer under *Nervous* Diſtempers, tho' not regularly bred to the Practice of *Phyſick*: and People under theſe mentioned Diſtempers being incapable of Reading, or at leaſt, of ſerious and cloſe Application, and theſe Diſorders being the Province of particular *Phyſicians*, or thoſe appointed by the Publick for that Purpoſe, I ſhall here put a *Period* to this Part of the Treatiſe.

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THE

English Malady:

OR, A

TREATISE

OF

Nervous Diſeaſes of all Kinds,

AS

Spleen, Vapours, Lowneſs of Spirits, Hypochondriacal and Hyſterical Diſtempers, *&c.*

PART III.

CONTAINING

Variety of CASES *that illuſtrate and confirm the foregoing Method of Cure.*

With the AUTHOR'S *own* CASE *at Large.*

Γλακτοφάγων, ἀβίων τε, δικαιοτάτων ἀνθρώπων.

HOMER.

By *GEORGE CHEYNE*, M. D.

Fellow of the *College of Phyſicians* at *Edinburg*, and *F. R. S.*

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ADVERTISEMENT.

THIS *Laſt, has been by far the moſt difficult and unpleaſant* Part *of my Work. The obvious* Sneer *of its being a* Quack's Bill, *has been the leaſt Part of that Difficulty; for when I ſet about finiſhing this Work, for the Benefit of the Sedentary, Tender and Decay'd, I made a* Sacrifice *of ſome part of my Vanity and Intereſt. But among the very many Inſtances I could have adduced, I was obliged to lay aſide all thoſe whoſe* Caſes *were pretty much alike, and to pick out ſuch only, as*

ſeem'd to me, to be more particular, or which were moſt proper to illuſtrate and confirm the ſeveral Steps of the preceding Doctrine, and to direct the Valetudinarian, *in the leſs obvious and uncommon Symptoms. But that which diſtreſs'd me moſt, was, the* Names *of the Perſons, whoſe* Caſes *I was oblig'd to mention, moſt of them being ſtill* alive, *and few caring to be made* Examples *of in any Reſpect. The* Diſtempers of Patients are ſacred, (Res ſacra miſer) *and* nervous *Diſtempers eſpecially, are under ſome Kind of* Diſgrace *and* Imputation, *in the Opinion of the* Vulgar *and* Unlearned; *they paſs among the Multitude, for a lower Degree of* Lunacy, *and the firſt Step towards a* diſtemper'd Brain: *and the beſt Conſtruction is* Whim, Ill-Humour, Peeviſhneſs *or* Particularity; *and in the* Sex, Daintineſs, Fantaſticalneſs *or* Coquetry. *So that often when I have been conſulted in a Caſe, before I*

was

was acquainted with the Character *and Temper of the Patient, and found it to be what is commonly call'd* Nervous, *I have been in the utmoſt Difficulty, when deſir'd to deſine or name the Diſtemper, for fear of affronting them, or fixing a Reproach on a* Family *or* Perſon. *If I call'd the Caſe* Glandular *with* nervous *Symptoms, they concluded I thought them* pox'd, *or had the* King's-Evil. *If I ſaid it was* Vapours, Hyſterick *or* Hypochondriacal *Diſorders, they thought I call'd them* Mad *or* Fantaſtical: *and if they were ſuch as valued themſelves, on fearing neither* God *nor* Devil, *I was in Hazard of a* Drubbing *for ſeeming to impeach their Courage: and was thought as rude, as if I had given them the* Lye; *and even the very beſt has been, I myſelf was thought a Fool, a weak and ignorant Coxcomb, and perhaps diſmiſs'd in Scorn;*

and ſome I have actually loſt by it. Notwithſtanding all this, the Diſeaſe is as much a bodily Diſtemper (as I have demonſtrated) as the Small-Pox *or a* Fever; *and the Truth is, it ſeldom, and I think never happens or can happen, to any but thoſe of the livelieſt and quickeſt natural Parts, whoſe Faculties are the brighteſt and moſt ſpiritual, and whoſe Genius is moſt keen and penetrating, and particularly where there is the moſt delicate Senſation and Taſte, both of Pleaſure and Pain. So equally are the good and bad Things of this mortal State diſtributed! For I ſeldom ever obſerv'd a* heavy, dull, earthy, clod-pated Clown, *much troubled with* nervous *Diſorders, or at leaſt, not to any eminent Degree; and I ſcarce believe the Thing poſſible, from the* animal Oeconomy *and the preſent Laws of Nature.*

BUT *beſides this, when I was determin'd to publiſh this Work, the Perſons whoſe* Caſes *I had pick'd out for my preſent Purpoſe, were all ſcatter'd and at great Diſtances from me, ſome being in other* Kingdoms *and* foreign Parts, *and moſt of them were in ſuch Circumſtances and Situation, that it was by no means convenient or proper to publiſh their* Names *without Leave; and I was unwilling to put my* Friends *and* Patients *to the Pain, either of a Conſent or Refuſal, and reſolved even to bear the Slur of* Forgery, *and let the Whole reſt on my own Credit, rather than contend with ſuch Difficulties. I have therefore mentioned their* Names, *only in thoſe Caſes where I was abſolutely at Liberty; but ſolemnly declare, that the others were ſuch* in the main, *as I have repreſented them; and in any particular* Caſe, *if called upon, I am ready to aſſign the* Perſon, *under proper Con-*

ditions, and have always deſcrib'd the Caſe *from the* Name *and* Character *of the* Patient, *and the* Hiſtory *of the Diſtemper placed before my Eyes.*

I HAVE *claſſed the* Caſes, *as I had done the ſeveral Stages of this Diſtemper in the* former Part, *viz. into the* three *different Orders. The* firſt Claſs *and* Chapter *contains Examples of thoſe whoſe* nervous *Diſorders being chiefly confin'd to the* alimentary Tube, *the Juices being tolerably ſound and good, and the Solids pretty firm, a Regulation only of common Diet, as to Quantity and Quality, and a general Courſe of* nervous *Evacuants, for Prevention, and* Volatiles *on* Paroxyſms, *has been ſufficient. The* ſecond Claſs *and* Chapter *contains Inſtances of thoſe whoſe* Caſes *being deeper and more obſtinate, where the Juices have been either* ſizy, thick *or* inflam'd, *or*

ſome

ſome noble Organ *beginning to be ſpoil'd*: *more powerful* Evacuants *and* Alteratives, *eſpecially of the* ponderous *Medicines, have been neceſſary*; *and a* trimming *middling Diet, of* alternate *Days of young tender Fleſh Meat, and Milk and Vegetables, with Wine and Water for Drink, were requir'd. The* laſt Claſs *and* third Chapter *is of ſuch, where the Caſe being almoſt incurable otherwiſe, extremely frightful and painful, from ſome of the neceſſary* Organs *viſibly ſpoil'd and decay'd, and the Juices vergeing towards* Putrefaction: *the ſtrongeſt* Evacuants *and* Alteratives, *with a* total Milk and Vegetable Diet, *long perſiſted in, was indiſpenſably neceſſary. The Medicines I have only* hinted *at, to prevent the* Quacking *of Patients themſelves, but have pointed them out ſo clearly, in General, that no Body of common Senſe and liberal Education can miſtake them, in any thing but*

but the compounding and doſeing: *and that none but a regularly-bred* Phyſician *can be ſufficient for*; *and of the Medicines, I have mentioned only the preventive or extirpative ones. It had been endleſs to have ſet down all thoſe preſcrib'd under the Fits*; *theſe I have ſufficiently deſcrib'd in the former Part.*

THE

THE

English Malady.

PART III.

CHAP. I.

Of those whose Nervous Complaints were cured by Medicine, under a common, though temperate Diet.

CASE I.

A TENDER *young Gentleman*, of great Worth and Ingenuity, here in our *Neighbourhood*, had from his Infancy been troubled with a most violent *Nervous Head-ach*, which returning at certain *Periods*, overcame and sunk him to Extremity; and even sometimes approached near to *Epileptick* Fits. I advised him, when seized with them or it, to go to Bed as soon as he could con-

conveniently, and to take four or five of the *Pilul. Gummoſ.* and *de Aloe Lotâ a æ. p.* and to drink plentifully of ſmall Sack Whey, or Water-Gruel, with *Spt. C. C. Vol.* Gutt. × in each Draught, repeating the *Pills* every Night till well, and after weekly, or as often as his Illneſs ever returned; by which alone he has been conſtantly relieved. I adviſed him alſo to keep a very temperate (though a common) Diet of *Animal Foods*, at Dinner only, and not to drink above half a Pint, or at moſt a Pint of Wine a Day, uſing conſtant Exerciſe on Horſeback, or otherwiſe. He has continued this Method ever ſince, is in the main well, and has grown yearly better and ſtronger now for above theſe twenty Years, and in all probability will grow ſtronger and heartier to a great old Age.

CASE II.

A LADY of *great Fortune* in this Town, *eminent* for her great *Charity*, *Piety*, and *fine Breeding*, was originally of very weak *Nerves*; her chief Complaints were, tender *Bowels*, extreme low Spirits, with great Sinking, and ſometimes *Hyſterick Paroxyſms* to an eminent Degree. Upon theſe laſt Occaſions, I have given her ſeveral Medicines, as the Caſe indicated; but for Prevention, I preſcribed only gentle *Emeticks*, when her Stomach was loaded, *Rhabarbarat* and *Carminative* Cathartick, Bath-Waters almoſt con-

conſtantly now for near theſe twenty Years, (for the Benefit of which ſhe choſe to live here,) with conſtant Exerciſe, eſpecially on Horſeback, and a *Diet* of the plaineſt, lighteſt and moſt ſimple *Animal Foods*, at Noon only, and a little of the beſt *French Wines*; and by theſe Means ſhe has yearly grown better and ſtronger, and continues to do ſo; her Diſorders returning now ſeldom, and being eaſily removed.

CASE III.

A GENTLEMAN *of Scotland*, eminent in the *Law*, and of great *Honour*, *Probity*, *and fine Parts*, had been long troubled with a *Nervous Headach*; and having neglected it many Years, it came to ſuch a Height as was no longer tolerable. Beſides this almoſt inceſſant *Headach*, he had conſtant extreme *Lowneſs*, *Oppreſſion*, and at laſt the greateſt Difficulty to attend his Studies, or to apply to the Buſineſs of his Profeſſion; and the Diſorder terminated in *Want of Sleep*, Loſs of Appetite, and Inquietude; and all theſe *Symptoms* brought him to ſuch a State as to render his Condition moſt miſerable. He came here, to *Bath*, in this Condition. His Diſorders were the moſt diſtinctly *Periodical* of any *Nervous* Caſe I had ever met with, (though in moſt I have obſerved ſomething of that Nature.) One Night it was extreme, ſo as to make him paſs it almoſt entirely

entirely without Sleep; next Day an unexpreſſible Lowneſs, and a conſtant *Ptyaliſm* or ſpitting thin *Rheum* enſued, by which the following Night was more tolerable, and thus alternately. I preſcribed ſeveral *Vomits*, *Quinquina-Bitters*, the *fœtid Gums*, with the *Extract of the Bark*, and the *Animal Salts*, *Aloetick Purges*, together with liquid *Steel* in the *Bath* Waters. But above all, a light, ſparing Diet of tender *Animal* Food, and at Noon only, and a very little *Wine*, with conſtant *Exerciſe* on Horſeback, or otherwiſe: By theſe he was much relieved, while here; and purſuing the ſame Method at Home, for ſeveral Years: drinking in the hot Weather the *Mineral Chalybeat* Waters of his own Country, by ſlow Degrees he grew perfectly well, and has for many Years enjoyed a complete State of Health, which he preſerves by great *Temperance* and *Exerciſe*.

CASE IV.

A LADY of the firſt *Quality*, and of *eminent Virtues*, was ſo much oppreſſed with theſe *Sinkings*, *Anxiety*, and *Hyſterick* Diſorders, together with violent *Colicks*, *Watchings*, and *Inflation*, as to be extremely miſerable. She had drank the Waters, and taken Medicines a long Time here, without any Relief, and was juſt deſponding, and about leaving the Place. Being called,

called, I ordered her to repeat ſome *Vomits*, gave her *Quinquina-Bitters with* and *without Rhubarb* daily, made her drink the *Bath* in the Morning, and *Pyrmont* Waters with her Meals; regulated her Diet both in Quantity and Quality, confining it to the lighteſt, youngeſt *Animal* Foods, and the leaſt Wine poſſible, and by continuing her in this Way ſome time, ſhe was recover'd to perfect *Health*, *Vivacity* and *Activity*.

CASE V.

An Officer's Lady of *fine Parts* and *great Worth*, was ſent here to drink the Waters, for a conſtant *Bilious* Vomiting and *Hyſterick Lowneſs*: She had been ordered by her *Phyſician* to take an *Ipecacohana* Vomit every Morning, (without any *Reſtrictions* on her *Diet*,) which ſhe had taken for ſome Time. Being called, I told her, I thought it was ſufficient to repeat the *Vomits* when ſhe had an Urging and Sickneſs; and that when the *Choler* was actually derived from the *Liver* into the *Stomach*, that *Symptom* would infallibly happen, and then, and only then, was a *Vomit* uſeful or neceſſary. I adviſed her a *Quinquinated and Rhabarbarated* bitter Wine, to be taken every Night, with a weak liquid *Steel* in the Morning, and at the ſame time regulated her Diet, and by Degrees ſhe recover'd perfectly.

CASE

CASE VI.

A YOUNG *Lady* from the Weſt, had for ſeveral Years ſo frequent *Hyſterick* Fits and *Colicks*, and to ſuch a Degree, that they had made her extremely miſerable, and at laſt crippled her both in *Hands* and *Feet*, (which is common to *Nervous* Colicks,) ſo that they were of no more Uſe to her, than if they had been cut off. I repeated ſeveral *Vomits* in the Courſe of the Waters; regulated her Diet with Exactneſs to young Meats at Noon only; gave her a *Quinquinated Bitter* before Meals, and a *Quinquinated and Rhabarbarated* Tincture daily at Night; and, in a proper Time, gave her *Steel* in the Waters, and made her pump both Hands and Legs, rubbing them often after with the *Opodeldoc* diſſolved in *Spirit of Wine camphorated*; by theſe Means only, in ſix Months, ſhe perfectly recover'd both her Limbs and her Health.

WHEN the *Caſe* was obſtinate, and the Patient young, firm or ſtrong, and I was left to my own Liberty, I always began with the *ponderous* Medicines, continuing them for Months, and finiſh'd with the *Quinquinated Bitters*, or with *Rhubarb* and *Bark* compounded with other Bitters, and liquid Steel: And even in common, ſlight, *Scorbutical*, *Colical* and *Nervous*, but eſpecially *Rheumatic*, *Scrophulous* or *Cutaneous* Caſes, of ſuch as came here for the Benefit of the Waters, if not

not conſtrain'd, I always began with the *ponderous* Medicines, or ſome one *Preparation of Mercury*, or another, continued for ſome Time, and only finiſh'd with the *Bitter*, *Aſtringent*, and *Chalybeat* ones; but ſtill regulated their Diet, without which I ſcarce ever ſucceeded, even in the very ſlighteſt Caſes.

CHAP. II.

Of Nervous Caſes, requiring a mix'd or trimming Regimen of Diet, viz. of tender, young Animal Food, and a little Wine and Water one Day, and the other only Milk, Seeds, and Vegetables.

CASE I.

A *Gentleman* well known, and as much belov'd by all that know him for his *fine Parts*, *great Probity*, and the diſtinguiſh'd Figure he has conſtantly made in the *Senate*; having been long troubled with *bilious Vomitings*, conſtant *Heart-burnings*, *Lowneſs* and *Oppreſſion*, for which, after all

the *Nervous* and *Stomachick* Medicines, preſcrib'd by the moſt eminent *Phyſicians* in *England*, together with the whole Circle of *Mineral Waters* at different Times, and at laſt a *Tour* (when he was near Sixty) thro' the *Southern Climates*, came hither to *Bath*, once and again; but without any laſting Benefit or Relief, the ſame Miſeries of this ſinking Diſtemper ſtill perſecuting him. I. at laſt perſuaded him to enter upon a *Trimming Diet*, one Day light Pudding or *Milk and Vegetables* dreſs'd, eſpecially of the *farinaceous and ſeed* Kind; the other, a little *young*, *tender*, *plain Animal Food* for *Dinner* only, and not to exceed two or three Glaſſes of Wine a Day, taking ſometimes *Quinquinated* and *Rhabarbarated Bitters*, and ſometimes *Mineral Waters*, as his Caſe required, to wit, the *Bath* in temperate or cold Weather, and the *Cold* (as *Tunbridge*, *Spa* or *Pyrmont*) in hot Weather. By perſiſting in this Method, he has recovered and grown better every Year, and is now (at Seventy-three) one of the healthieſt, haleſt Gentlemen of his *Age in England*, being from *Lean*, grown *Plump*, *Full* and *Active*, without Oppreſſion or Lowneſs, and is in great likelihood to hold it many Years; to which, no doubt, his having given up Buſineſs, has greatly contributed; tho', I think, his *Regimen* has had the far largeſt Share in his *perfect Recovery*.

CASE

CASE II.

A *Gentleman* of *Scotland*, of an *Antient* and *Honourable* Family, loving, and belov'd of, all Mankind, was early in Life ſubject to *Nervous* Diſorders, which, tho' univerſal, did chiefly affect his *Auditory Organs*, ſo as to impair his Hearing. For this he had try'd a great many *Active* and *Dangerous* Remedies, which, I think, had damag'd an otherwiſe naturally clean and firm Conſtitution. After having ſerv'd his Country long in eminent Employments, he was ſeiz'd, about the Sixty-ſeventh Year of his Age, with *Nervous*, *Hypochondriacal*, and *Convulſive Fits* and *Paroxyſms*, the moſt ſevere, terrible, and obſtinate that I had ever ſeen. At firſt, they return'd three or four times every Day, *ſhakeing* and *convalſing* every *Limb*, *Muſcle*, and *Organ* of the whole Machine, tho' all the Time his *Senſes* and *Faculties* were ſound and entire; only at their going off, they left him *languid*, *low*, and *exhauſted*. He had try'd various Remedies, and run through the whole *Circle* of the *nervous*, *volatile*, and *fœtid* Medicines, preſcrib'd by the moſt eminent *Phyſicians* of the whole Iſland. He came at laſt to *Bath*, and was under my Care, and drank *Bath*,

Briſtol, and *Pyrmont* Waters occaſionally, for the Space of almoſt two Years: The effectual Medicines, were *Antimonial* and *Ipecacuhana* Vomits mix'd, which always weaken'd or ſtop'd the *Fits*, (the Caſe, in my Opinion, being chiefly an obſtructed *ſchirrous Liver*) with *Calomel* Purges, *Gum* and *Aloetick Pills*, *Quinquinated Bitters*, and ſometimes *Fœtids* and *Volatiles*, only as a preſent Relief. Theſe were the principal Remedies which reliev'd, and, at laſt, cur'd him; but what chiefly accompliſh'd the Cure, was that (of his own Accord, I not daring to offer ſuch an Advice to one who was ſo far advanc'd in Life) he enter'd into a *Trimming Diet*, chiefly of *Milk* and *Vegetables*, with weak Broths and Fiſh but ſometimes, and two or three Glaſſes of Wine at Dinner only, which *Regimen* I much approv'd of and encourag'd. After he had recover'd a tolerable good State of Health, I advis'd him, both on his own, and the Account of ſome others of his Honourable Family, to finiſh the *Cure*, by ſpending a Seaſon or two at *Spa*, and wintering in *Italy*; and now, by the Divine Bleſſing, he is as Stout and Healthy as any Man of his Age can poſſibly be, being free from all his *Nervous Symptoms*, unleſs on Accidents, and then by the ſame Method and Medicines eaſily reliev'd.

CASE

CASE III.

A *Knight Baronet* of an *Antient Family*, by keeping bad Hours, in attending upon the Buſineſs of the *Parliament*, and living freely about Town, had ſo worn down his Conſtitution, that he run into an habitual *Diarrhœa*, attended with extreme *Flatulence*, *Lowneſs*, *Oppreſſion*, *Watchfulneſs*, and *Indigeſtion*. Theſe conſtantly returning upon the leaſt Exceſs, or catching Cold, had quite enfeebled and enervated a formerly robuſt and healthy Conſtitution, even into almoſt a Nervous *Atrophy*. He had conſulted again and again the moſt eminent of the Profeſſion, but all the Benefit he reap'd was only a *temporary* Relief, or having a *Drag* put upon the Wheel, to prevent its running too faſt down the Hill. He at laſt came to *Bath*, and was for a conſiderable Time under my Direction, to try if he could by any Means be aſſiſted to a *laſting Cure*, he being then not far paſt the *Meridian* of Life, tho' waſted and reduced from a *round*, *muſcular*, and *brawny* Natural Frame, almoſt to a *Skeleton*; and his *Alimentary Tube* being ſo much relax'd, that the moſt moderate common Meal of Butcher's Meat was too much for him, and run off *Crude*, leaving him quite ſunk and flat. I was unwilling to adviſe him to a total *Milk and Vegetable Diet*, being uncer-

tain if he would perſevere, and knowing well the Danger of a ſudden Return; but put him into a *Trimming* one, allowing him *white Meats* ſome Days, and only light Pudding, with Milk and Seeds other Days, with two or three Glaſſes of Claret at *Noon*, and *Bath* Waters, tepid in a Morning, but *Briſtol* Waters at Meals, and only *Vegetable Seed Meats*, with Milk, for Breakfaſt and Supper; giving him, at the ſame Time, *Vegetable* Aſtringent Medicines, and ſometimes gentle *Vomits*, *Teſtaceous* Powders, and *toaſted Rhubarb* with *Diaſcordium*. Under this *Regimen and Medicines*, (with conſtant riding a Horſeback in the Forenoon,) he grew better by Degrees, his *Diarrhœa* became more moderate, his *Spirits* brisker, and his *Sleep* longer and ſounder. He continued thus the whole *Winter*, and next *Summer*, tho' thin and low, yet not to ſuch a Degree as before; in the *hot* Weather he drank *Sea* Water, with a liquid, weak *Quinquinated Chalybeat*. Next *Winter* I adviſ'd him to go to the *South of France*, where he continued a Year or two, under the ſame *Regimen* and Medicines, came Home much mended in *Fleſh* and *Spirits*, and by Degrees acquir'd an *Athletick* State of Health; and has been theſe twenty Years a hale, ſtrong, fine Gentleman, on common plain Diet, with due Temperance,

CASE IV.

A *Worthy* Merchant of the *North of England*, came here to *Bath* for my Advice, in a moſt deplorable State, *viz.* a total Loſs of Appetite, exceeding low Spirits: He had *Rigors* and Night Sweats, a ſix'd *Melancholy*, *Terror*, and *Dread*, a violent *Headach*, and a want of Natural Sleep, with *Faintings* and *Paralytick* Numbneſſes, and, in a Word, all the Symptoms of the mentioned *ſecond Stage* of theſe *Nervous* Diſorders. I repeated *Vomits* often, gave him *Quinquinated Bitter Wines*, *Liquid Chalybeats*, ſometimes *Hiera Picra*, *Tincture of Rhubarb* with *Bark*, *Aromaticks* and *Bitters* of ſeveral Sorts, ſometimes the *Gum* with *Aloetick Pills*; *Bath* Waters in a Morning, and *Pyrmont*, with but a little Wine at Meals, and eſpecially a rigid, *alternate*, vegetable, and young *Animal* Food Diet, with conſtant *Exerciſe* of one Kind or other. Under this Method he got perfectly well and chearful in five or ſix Months, and has continued ſo theſe ſeveral Years.

CASE V.

A young Lady from the *Weſtern Sea-Coaſt* came here miſerably oppreſs'd with *Sinking*, *Lowneſs*, *Porraceous* Vomitings, frequent *Rigors* and Chills, ſucceeded by

feveriſh Heats, *Reſtleſneſs* and *Anxiety*. I try'd gentle *Vomits*, *Quinquinated Bitters*, with and without *Rhubarb*, ſeveral Kinds of the ſlighteſt *Chalybeats*, as *Luc Mart. Vitriol. Mart. Elixir Vitrioli*, and *Tinctura Antiphthiſica*, *Spa* and *Pyrmont Waters*, *Vin. Chalybeatum*, with *Volatiles* and *Fœtids*, and various Kinds of Bitters, but all without Succeſs. I found, upon Obſervation, that ſhe was always worſt about five or ſix in the Afternoon, to wit, after the great Meal, and that her *feveriſh Paroxyſms* came on as the Day wore out, and roſe higher in the Courſe of the Digeſtion, till towards the Morning. I learned likewiſe, that ſhe eat and drank too heartily and fully for one of her Conſtitution and Complaints, three times a Day, (the *Bath* Waters, and the *mention'd Medicines* giving her a *Craving*.) Upon this, being ſatisfied that all her Symptoms proceeded from her Difficulty in Digeſtion, (as almoſt all ſuch *hyſteric* Caſes do) I confin'd her to Broths, with light Pudding, and the ſmall freſh River Fiſh, and at *Dinner* only, and *Milk* and *Vegetable* Food for Breakfaſt and Supper, allowing her little or no Wine, but *Spa* or *Pyrmont* Waters for Drink at Meals; for I have always found *Bath* in the Morning, and *Spa* or *Pyrmont* at Dinner, a moſt effectual Method in ſuch Caſes. By continuing the mention'd Diet and Medicines, as the *Symptoms* indicated, in two Months

Months ſhe became perfectly well and free of all her *Lowneſs*, *Faintings*, *Fits*, and *feveriſh Heats*, and went away freſh, chearful and ſtrong,

CASE VI.

A *Gentleman* of fine Parts, grievouſly afflicted with the *Gout*, and with a perpetual *Lowneſs*, *Sinking*, and *Oppreſſion*, both in Fits and the *Intervals*: to wit, a conſtant Sickneſs and Reaching before the Formation, and after the Fit was over; and for a long time after, a much longer (than is common) *Sickneſs*, *Inappetency*, Weakneſs, and greater Lameneſs: ſo as to be one half of the Year almoſt under its Effects; and being weary of a Life under ſuch Miſeries, he was willing to attempt any thing probable to mitigate them. But being juſtly afraid of a *total Milk and Vegetable Diet*, leſt by relaxing and cooling too faſt, the thus inflamed Solids, he might give occaſion to the *Bilious* and *Goutiſh* Humours and Salts, to flow too faſt upon the common *Shoar* of the *Stomach and Bowels*, and there to beget *Sickneſs*, *Pain*, and Danger; therefore a *trimming* and middling Diet being propos'd, chiefly of light, freſh River Fiſh, (as leaſt inflaming, and not over-enriching the Juices) alternately with Milk and Vegetables: and every Day the Value of a *Pint* of ſome generous, ſoft, balſamick Wine,

Wine, (as *Sack*, *Canary*, or *Palm*) he readily and chearfully enter'd upon it. This *Method* abated both the *Violence*, *Duration*, and Frequency of his *Fits* in a few Years, without any Danger; and by Degrees effectually remov'd theſe Vomitings and Sickneſſes with which the Fits began and terminated: eſpecially, by almoſt every Night taking a few Spoonfuls of a *Rhubarb* and *Bark* Bitter, made on Wine with Aromaticks, in the Intervals; and he has now only a very tolerable, ſhort, regular Fit once a Year, and ſoon gets about his Buſineſs again, and is in likelihood to go on with Health and Strength to a great Age.

I CANNOT omit here to obſerve, that if any Perſon deſigns, either for the Sake of *Health*, *Long-Life*, or Freedom from Diſeaſes, to regulate his Diet, I univerſally prefer to all others this *trimming* Method, of an *alternate* Diet of *Milk* and *Vegetables* one Day, and the other plain or young *Animal* Food, and a moderate Portion of *Wine*; for if his Caſe requires his deſcending ſtill lower, yet this *trimming Diet* will be the beſt and ſafeſt firſt Step to begin with; and if his Recovery thereby be ſo perfect, that he may riſe to a higher Diet, this will make the *Tranſition* ſafer; and even thoſe who love palatable and delicious Foods, to a great Degree, will bear a *Maigre* Day more eaſily, when they

they know they ſhall have a *Gaudy* one the next; and I have known thoſe, who from a weak *Nervous* and *Cachectic* Habit have arriv'd to a confirm'd State of Health, noble Spirits, and great Age, by this *Trick* alone; ſo that Faſting and Abſtinence in this Manner, might ſeem not more a *religious* than it ought to be reckon'd a *medical* Inſtitution.

CHAP.

CHAP. III.

Of Nervous Caſes, requiring a ſtrict and total Milk, Seed, and Vegetable Diet.

CASE I.

A Young *Lady* under my Direction, being naturally of a *tender* and *delicate* Conſtitution, had by a *Mal-Regimen*, and too *ſtrong* and high *Food* while at a *Boarding* School at *London*, fallen into *hyſterick* Diſorders of all the Forms and Shapes were ever obſerv'd or deſcrib'd; ſometimes *Laughing*, *Dancing*, and all *Jollity*, at other times *Weeping*, *Crying*, *Sighing*, and *Melancholy*; often ſhe was taken with *Fainting Fits* and *Convulſions*: now in great *Chills*, again *Hot* and *Feveriſh*; ſometimes great Quantities of *pale*, at other times but a little *high-colour'd* Water; ſometimes *Coſtiveneſs* to an Extremity, at other times purging and *ſlippery* Bowels; and moſt, if not all theſe Symptoms, ſometimes three or four times in twenty-

twenty-four Hours, inſomuch that ignorant People thought it *Witchcraft* and *Inchantment*. Various *Nervous* and *Antihyſterical* Medicines had been preſcrib'd by the *Phyſician* in Ordinary at *London*, which had reliev'd and eas'd her for a Time, but ſtill ſhe relaps'd in a Month or two; and *Rideing*, *Country Air*, and even Changes of that *Air* were try'd with little or no Succeſs. At laſt, her Parents being under the greateſt Concern about her, and fearing leſt her Faculties (which were above *Mediocrity*) might be impair'd by ſo tedious and unaccountable a Diſtemper, put her intirely under my Care, with an abſolute Power to do by her, both in *Diet* and *Medicines*, as I ſhould think beſt. I firſt try'd all the common *Nervous* and *Antihyſterical* Medicines over again, under a common Diet, with no Manner of Benefit. But tir'd out at laſt, I reſolved to put her upon an entire *Vegetable Diet*, without *Fleſh*, *Fiſh*, or *fermented Liquors*; Milk ſhe lik'd not, beſides, by its Curdling on a *bilious Stomach*, it both inflated and made her more ſick; the only Medicines I ever after uſed in the whole Courſe, were gentle *Vomits*, when the *Bile* ſeem'd to be gathered or flow (which ſhe always found by a greater Degree of Sickneſs, Oppreſſion, and a greater than ordinary *Headach* that recurred *Monthly*) and a conſtant Courſe of *Cinnabar*, freſh and finely levigated, half a Dram Morning and

and Night for a long Time, and once a Week the *Pilul. Gummoſ. & de Aloe lota ā p. æ*, with *Bath* Waters in a Morning in the temperate, and *Pyrmont* in the hot Weather: ſometimes *Riding* a *Horſeback*, other times *Walking*, as ſhe could beſt like, or could bear them. After the firſt *Month* of this *Diet* and *Medicines*, ſhe never had any one Fit more to be obſerved; ſometimes indeed ſhe had a good deal of *Lowneſs*, *Headach*, or *Sickneſs*, but a *Vomit* always relieved her. By going on ſteadily in this Courſe, ſhe grew ſenſibly better every two or three Months, and in leſs than two Years was perfectly cured of all her Complaints, and then returned to common Life, though with great *Care*, *Caution*, *and exact Temperance*, drinking not above a Glaſs or two of Wine a Day, and for moſt part eating only the tender, young *Animal Foods*, being but of a tender Fabrick and weak Conſtitution by Nature, though now ſhe is perfectly *Well*, *Chearful*, *and Healthy*.

CASE II.

A *Young Lady* of an Honourable and Opulent Family, and of the moſt diſtinguiſh'd Merit, and the fineſt Parts I ever knew in the Sex, had from her *Parents* inherited

rited *weak Nerves*, which, for want of due Care and proper Management, brought on at laſt the moſt violent, extreme, and obſtinate *Nervous Paroxyſms*, (with their whole Circle of *Symptoms*) I had ever ſeen. She had been naturally of a *thin Habit*, but of a ſudden had grown exceſſively Fat; and had had often Threatnings, and ſometimes pretty long Seizures of the ſame Claſs of Diſorders before; which from time to time other Phyſicians, and often I, had cured by the common Medicines, *viz. Vomits*, *Volatiles*, *Chalybeats*, *Bitters*, *Pyrmont and Bath Waters*, with gentle *Evacuations*. But at laſt all theſe *Nervous Symptoms* became ſo extremely obſtinate, frightful, and painful, that neither I, nor any other of her *Phyſicians* (of whom ſhe had conſulted many) could procure her any laſting Reprieve. She came at laſt to *Bath*, where I had often had the Honour to direct her, and the reſt of the Family for many Years; the Waters with *Quinquinated Bitters*, and *Pilul. Gummoſ. cum Aloe lotâ*, at firſt gave her the moſt ſenſible and longeſt Relief, but at laſt they fail'd alſo. I afterwards try'd the greateſt and moſt extenſive Variety of *Nervous* Medicines, I had ever us'd in any ſuch Caſe, ſince I firſt practiſed Phyſick. I try'd over and over all the Tribe of the *Nervous*, *Antihyſterical*, and *De-obſtruent* Medicines, *Bitters*,

Bitters, *Volatiles*, *Chalybeats*, *Fœtids*, *Alteratives*; all Kinds of *Evacuations*, (as *Bleeding*, *Bliſtering*, *Vomiting* again and again) together with the *Ponderous*, *Mineral* and *Mercurial* Medicines of all the proper Preparations, and at laſt even *Opiates* themſelves, combined with all the *Antihyſtericks*: Indeed every thing I had ever uſed, heard of, or read in approv'd Authors, and each of theſe for a Time ſufficient for Trial. Notwithſtanding all this, her torturing *Headachs*, her conſtant *ſcreaming Fits*, *burning Heats*, *ſleepleſs Nights*, *Terrors*, and other inexpreſſible Sufferings, were intolerable and inſupportable. I was in the utmoſt Concern and Anxiety about her, and knew not what Hand to turn me: for tho' other *Phyſicians* had been join'd, yet, I having been hitherto always ſucceſsful in the Family, they did me the Honour to place a particular Confidence in me, and I was as heartily and warmly deſirous of ſerving them ſucceſsfully. At laſt (after above a Year ſpent under this Method and theſe Medicines) I told them and her, that I had but one thing more to propoſe, which I had done long before, but that ſhe had been often and ſtrongly caution'd and warn'd againſt it, and I was afraid neither ſhe nor her Friends would willingly come into it, after ſo many, ſo weighty Remonſtrances againſt it, and from thoſe whoſe Duty it

was

was to direct her, ſo that I was willing to have effected the Cure by the common Means and Medicines, but found they would not do; and therefore I told her at laſt plainly, that the only Hopes of her Recovery was from a total *Milk* and *Vegetable* Diet, and Abſtinence from all fermented Liquors, but as a *Cordial*. I met indeed with a readier Compliance on all ſides than I had expected; and accordingly the *Lady* went chearfully into a total *Milk* and *Vegetable* Diet, and in leſs than three Months ſhe was much better, in ſix Months tolerably well, and in nine Months almoſt perfectly well; this chiefly by her cool Diet, for after ſhe enter'd upon it, ſhe had occaſion to take very few Medicines, ſo that ſhe went away with no other Directions, but the Continuance of *gentle Vomits* when required, *Pyrmont* Waters for her common Drink, and Perſeverance in her *Diet*: with the *Gum and Aloetick Pills* on tranſient Diſorders. The *ponderous* Medicines ſhe had long taken at firſt, had made the *Liver* pervious, (which had been evidently obſtructed before,) ſo that there was conſtantly *Choler* poured out into the Stomach for a long Time after, which made *Vomits* ſometimes neceſſary to diſcharge it. I hear ſhe continues extremely well, without any means but her *Diet* and theſe few Medicines on Occaſions with Exerciſe, and grows more hardy, active, and chearful, as

I was certain ſhe would, and doubt not ſhe will long continue ſo.

CASE III.

A *Gentleman of Fortune*, and an *Officer* of *Diſtinction* in the *Army*, was afflicted with the moſt painful and frightful *Colicks* I had ever known, which often terminated in *Epileptick Fits*. Some of his Family, about the ſame Time (*viz.* the *Meridian*) of Life, had died of the ſame Sort of *convulſive* and *nervous Colick*, which had juſtly made him the more cautious and careful. He came here to *Bath*, to put himſelf under my Direction: I at firſt try'd with the Waters, all the common *Nervous* Medicines, as *Quinquinated Bitters*, *Volatiles*, *Fœtids*, and *Alteratives* of the *mineral* Tribe of all Kinds, and in all the Shapes I could contrive; beſides conſtant riding, on *Chalybeats* (which always makes them more effectual) but all without Succeſs: So that I have often ſeen him rolling on the Ground in *Agonies*, crying out to put an End to his Pains any how. Nothing gave him Eaſe, except great Doſes of warm *Opiats* in ſtrong *Nervous Cordials*, and they always left him diſpirited, low, and reſtleſs, even to Extremity. I was willing to try every thing firſt, before I propoſed the *laſt Remedy*; for I never found any

any one would come into it, till their Sufferings were *extreme*, and that they found nothing elſe would do, and ſo were brought to be willing to purchaſe Eaſe at any Rate. *Gold may be bought too dear*; and as long as *common Remedies*, and *common Life* will do, I own, it is not reaſonable to expect that any ſhould ſubmit to *uncommon and extraordinary Methods*. *Dying* alone, is not ſo terrible to an honeſt and good Man; tho' all the *Bounces* about it, I have ſometimes heard, ſeem really *unnatural*, and paſs with me for nothing; the *Author* of our *Nature* has wiſely implanted the *Terror of Death* in us, to ſupport our Endeavours of living under the many Miſeries and Misfortunes of our preſent Impriſonment; the only Misfortune is, when we come too late in the Application of this *laſt Remedy*, and the Time is elaps'd for a perfect Recovery. This *Gentleman*, being one of finely *cultivated Parts*, as well as of good, ſound natural Senſe, comply'd more readily than I expected from a Gentleman of his *Profeſſion*: when I propos'd a *Milk and Vegetable Diet*, as the *ſole Means* left for his total Recovery from all his Complaints, and for a firm State of future Health. When he enter'd upon it at firſt, his *Appetite* was quite gone, ſo that he lived in it for ſome time on the leaſt I ever knew a Man do. I have known him paſs *many Weeks*, and *ſome Months*, with a little

Bohea Tea, and a ſmall Cup of *Milk*, with about half a Penny Roll, without Butter, for *Breakfaſt*: and about a *Pint* of boil'd Milk, with ſcarce a whole *Roll* for *Dinner*; and his *Supper* (if any) was two or three Spoonfuls of *Honey* boil'd and ſkim'd in a *Pint* of Water, with a Slice or two of a *Penny Roll* toaſted; and he told me, he found *Honey* thus boil'd in Water, and thus *ſkim'd* and *defæcated*, one of the moſt *heartening* and enlivening Meals he could then take; and certainly this is an excellent Method to take off the *Rawneſs*, *Crudity*, and *Colicking* Quality of *Honey*, which being a Kind of Natural Balſam or *inſpiſſated Juice* of the Meal of young *Vegetables* on the *Bloſſoms of Plants*; is conſequently, when thus boil'd, ſkim'd, and diluted, a moſt excellent tender Food for weak Stomachs. After paſſing a *Winter* at *Bath*, to inure him to this *Regimen*, repeating *Vomits* and *warm Opiats* on *Paroxyſms*, Rideing, and Drinking the *Bath*-Waters, I ſent him through the *South of France* into *Italy*, where, being out of the Way of Temptation, and an *ingenious*, *well-educated Gentleman*, he paſſed his Time both agreeably and uſefully; and after about two Years ſtay, he brought Home with him a ſound, firm *Vegetable* Conſtitution, and a Stock of uſeful Knowledge, for the Ornament of the Country he reſides in, and has been now Healthy for many Years; (and Father

of

of fine Children,) by continuing his *Vegetable Diet*.

CASE IV.

A *Gentleman of Wales*, of ſtrong *natural Parts* and *great Ingenuity*, but deſcended of a *Gouty* Family, was early in Life ſeized with that Diſorder, which in a few Years roſe to ſuch Height, that he was almoſt conſtantly confined to his Bed by it, at leaſt for *eight* or *ten* Months in the Year; and when his *Hands*, *Feet*, *Knees*, *Hips* or *Shoulder Joints* were not affected, it was in his *Head*, *Stomach*, or *Bowels*, ſo that he had no Eaſe but from pouring down conſtantly great *Doſes* of ſtrong *Wines*, *Drams*, or *Cordials*. Thus wearied out, crippled, and crucified, he came here to *Bath*, to be under my Direction; ready and willing to ſubmit to any *Diſcipline* or *Self-denial* I ſhould preſcribe, to get, at leaſt Eaſe, if not rid, of ſo tormenting a Diſtemper. As he was in this Diſpoſition, I put him immediately on a *Vegetable Diet*, (it being in Summer, and he then in his *lucid Interval*.) Beſides the *Diet*, I gave him a medicated opening Wine, with *Rhubarb*, *Quinquina*, *Aromaticks* and *Bitters*; (or a Kind of *Lower's Tincture*, without *Steel*) this, with the Waters, I deſigned ſhould cleanſe the *Primæ Viæ* throughly, and leſſen the Quantity and *Acrimony* of the *Arthritick*

Salts by degrees. He continued here four or five Months, drinking the Waters, and uſeing this Medicine, by which his next *Fit* was leſs painful and dureable; and he has kept to this *Regimen*, and theſe Medicines, under ſome Form or other, at times, ever ſince. In the *Fit* I ordered him to drink plentifully of *ſmall Sack Whey* or *Sage Poſſet*, with *Hartſhorn* Drops, and to live moſtly on the Seed and Meal Meats then, (as *Bread*, *Pudding*, *Water-Gruel*, *Panada*, *Rice*, and *Sago*, with or without Milk;) in the *Intervals* of the *Fits*, on *Milk*, *Fruit*, *Roots*, and *Herbs*, and to take often the *medicated Wine* I have mentioned, and on Occaſions the *Bath* Waters, with the conſtant Uſe of the *Fleſh Bruſh*. By this Method he has not only recovered the Uſe of his Limbs in a great Degree, and in the long Intervals, is as *lightſome*, *chearful*, and *happy* as any Man can be, after having been ſo long *crippled* by ſo violent *Hereditary* a Diſtemper. His *Fits* are with very moderate Pain and little *Inflammation*, and their coming on and going off, is with little or no Sickneſs. He looks *healthy*, *hearty*, and *chearful*, and, I believe, would not change his preſent Life, for his paſt, for the greateſt ſenſual Gratifications; he is now yearly growing better, and is like to hold it out to a *great* and *green old Age*; whereas formerly, under the Management he was forced to uſe for Relief,

Relief, he could have held it but a very few miſerable Years.

CASE V.

A *dignified Clergyman*, of great *Learning* and *Worth*, well known by his *excellent Works*, had naturally a great deal of *Spirit* and *Fire*, but by a *ſedentary* and *ſtudious* Life, had brought on *Flatulence*, *Giddineſs*, Oppreſſion, Lowneſs, and Anxiety to a great Degree, by which he had been long oppreſſed. He had been always very temperate, of a ſlight tender Make, but of late had grown very thin, dry, and was running almoſt into a *Scorbutical* and *Nervous Atrophy*. I had adviſ'd him formerly in the beſt Manner I could, ſometimes the *Gum Pills*, with an *Aloetick*, ſometimes *Sylphium*, or *Steel and Bitters*, and ſometimes *Spa*, *Pyrmont*, or *Bath* Waters, by which he had been much reliev'd; but at laſt none of theſe, nor any thing I could ſuggeſt, would have any durable Effect. In fine, I told him, that nothing, in my Opinion, but a total *Milk* and *Vegetable* Diet could effectually and entirely cure and reſtore him, which he readily and chearfully complied with, and entered upon directly, being, as I ſaid, *thin* and *temperate*, and without *groſs Humours*. So he had no Reaſon to expect any *Diſpumatory* Fits by this Method: And with no

other Aſſiſtance from *Art*, but ſometimes an *Aloetick Pill*, or the *Rheum Quinquinatum*, he got in a very ſhort Time *eaſy*, *chearful*, of full and free Spirits, and capable of any Degree of Application and Study, without Wearineſs and Oppreſſion, and without the Neceſſity of that *Poſting* Life of *Horſe-Service*, ſo neceſſary to carry off the ſuperfluous Load in others, under the ſame Kind of Complaints, and in a full and free *Diet*. He is now like to continue long healthy, chearful, and lively.

CASE VI.

A *Gentleman's Lady of Oxfordſhire*, of as much *Virtue*, *Piety*, *Charity*, and good Senſe, as any one I ever was acquainted with, came here to *Bath*, for *ſchirrous Knots* and *Tumors* in her Breaſt, which both I and other *Phyſicians* believed to be a Threatning or Beginning *Cancer*. I tried here with her *Cinnabar*, *Milliped*, *Lenitive Electuary*, *Diacaſſia cum Manna*, and other cooling and ſoft *Openers*, with a regulated young *Animal Food Diet*, and a very little *Wine*, under the Courſe of the *Bath* Waters, which ſhe purſued here for many Weeks with great Exactneſs and conſiderable Benefit. I adviſed her to continue the ſame Medicines at Home, with *Aſſes Milk* and *Briſtol Waters*, which ſhe perſiſted in all that *Winter*; but towards

towards *Spring* her *Pains* and *Shootings* became more intenſe and frequent, being attended with a Cough, by which ſhe began to be alarmed, as far as one of her admirable *Patience* and *Reſignation* could be. I then told her plainly, that nothing but a *total Milk* and *Vegetable Diet* could ſave her from a *Cancer*, which ſhe moſt implicitly ſubmitted to, and has continued in ever ſince, and is now become the moſt *lively*, *eaſy*, and *chearful Lady* alive, being a publick Bleſſing to her Neighbours and poor *Tenants*, and a Happineſs to all her Friends and Acquaintances.

CHAP. IV.

The Objections againſt a Regimen, eſpecially a Milk, Seed, and Vegetable Diet, conſidered.

I. MANY more Caſes I could mention, of ſuch as, in the like *Diſtempers* with theſe here ſpecified, have actually obtained under my Direction a *laſting and ſolid Cure*, by a Regimen

men of *Diet* and ſuch *Medicines*, as I have hinted. But if theſe will not ſatisfy my Reader, *Volumes* of *Caſes* would not; they will be ſufficient for the *Candid Miſerable* and *Sincere*; the *Captious Healthy*, and the *Diffident*, nothing I can ſay will ſatisfy. It is certain none will undertake ſuch a *Method*, till they have found all others vain and ineffectual; nor can I blame any one for ſo doing: If the Gratification of their *Palate* and *Taſte* be of greater Pleaſure to them than their Sufferings are of Pain, they are as yet unfit for any ſuch Regimen or *Method*; they muſt be *worſe*, before they can be *better*. I think it pretty certain from the Way of Living of the *lower* Rank of all Nations, that ſuch a *Regimen* will not directly *kill* or *ſtarve* any thing but *Diſtempers*: Unleſs the *Wound* be actually *mortal* and *incureable* in its own Nature and Degree: and even then it will prolong their *Days*, and make their *Paſſage* leſs miſerable and painful, than any other Method; and I daily ſee many wretched Perſons *complaining*, *grumbling*, and inwardly curſing the *Creator* of the *Univerſe* for their Miſeries and Sufferings, who I am *morally* and *medically* certain, bring all their Wretchedneſs on themſelves, by conſtantly over-loading, burſting and cramming the *poor paſſive Machine*: and who, by the Methods and Medicines I have mentioned, might be made *eaſy*, *chearful*, and *happy*, tho' not perhaps always at *firſt*, (unleſs they have few *Humours*

or

or *Salts* in their Juices) yet ſurely in *ſome Time*. A *vegetable Patient* of mine, very juſtly obſerved to me, that whereas before, he could never truſt his Appetite's Longings or Craving, while on an *animal high Diet*, without ſuffering to Extremity: Now he found, he might ſafely and ſecurely truſt Nature and Appetite, without Danger, Fear or Suffering. Others I have known, who having entered upon, and being in ſome Degree recovered by this Method and theſe Medicines, yet have continued Weak, Poor, and Valetudinary all their Days, for Want of *Reſolution* and *Perſeverance* in it, by being divided and frightened by the unexperienced *Gainſayers*. But in about thirty Years *Practice*, in which I have in ſome Degree or other, adviſed this Method in proper Caſes, I have had but two *Patients*, in whoſe total Recovery, I have been miſtaken, and theirs were both *ſcrophulous Caſes*, where the *Glands* and *Tubercules* were ſo many, ſo *hard* and *impervious*, that even the *ponderous* Remedies and *Diet* joined, could not diſcuſs them, and they were *both* alſo too far gone before they entered upon them; and I have found deep *ſcrophulous* Vapours, the moſt obſtinate and perverſe of any of this *Tribe* of theſe Diſtempers: and indeed nothing can poſſibly reach ſuch, but the *ponderous* Medicines, joined with a *liquid, cool, ſoft Milk and Seed Regimen*; and if theſe *two* do not in due Time, I can boldly affirm it, nothing ever will.

II. One

II. ONE of the moſt terrible Objections, ſome weak Perſons make againſt this *Regimen* and *Method*, is, that upon accidental *Trials*, they have always found *Milk*, *Fruit*, and *Vegetables* ſo inflate, blow them up, and raiſe ſuch *Tumults* and *Tempeſts* in their Stomach and Bowels, that they have been terrified and affrighted from going on. I own the *Truth* and *Fact* to be ſuch in ſome as is repreſented: And that in *Stomachs* and *Entrails* inured only to hot and high Meats and Drinks, and conſequently in an *inflammatory* State, and full of *Choler* and *Phlegm*, this *Senſation* will ſometimes happen; juſt as a Bottle of *Cyder* or *fretting Wine*, when the Cork is pulled out, will fly up, fume, and rage: And if you throw in a little *Ferment* or *Acid*, (ſuch are *Milk*, *Seeds*, *Fruit* and *Vegetables* to them) the *Effèrveſcence* and *Tempeſt* will exaſperate to a *Hurricane*. But what is Wind, Flatulence, Flegm, and Choler? But ſtopp'd *Perſpiration*, ſuperfluous Nouriſhment, inconcocted *Chyle* of high Food and ſtrong Liquors, fermenting and putrifying? And when theſe are ſhut up and cork'd, with ſtill more and more ſolid, ſtrong, hot, and *ſlyptick* Meats and Drinks, is the Corruption and Putrefaction thereby leſſened? Will it not then at laſt either burſt the Veſſel or throw out the Cork or Stoples, and raiſe more laſting and cruel *Tempeſts* and *Tumults*? Are *Milk and Vegetables*, Seeds and Fruits, harder of Digeſtion, more

more *Corroſive*, or more capable of producing *Chyle*, *Blood*, and Juices, leſs fit to *circulate*, to *perſpire*, and be *ſecreted?* But what is to be done? The *Cure* is obvious. Begin by Degrees, Eat leſs *Animal* Food: the moſt tender and young, and drink leſs ſtrong fermented Liquors for a Month or two; then proceed to a *trimming* Diet, of one Day *Seed* and *Vegetables*, and another, tender young *Animal* Food; in the mean Time take frequent gentle *Waſh-Vomits*, and *Rhubarb* and *Bark* Stomach Purges; drink *Mineral* and *Chalybeat* Waters, and *Aqueous Bitters*; take *Teſtaceous* Powders and *Alkaline Earths*, and then by Degrees ſlide into a total *Milk*, *Seed, and Vegetable Diet*: Cooling the *Stomach* and *Entrails* gradually, to fit them for this ſoft, mild, ſweetening *Regimen*; and in Time your Diet will give you all the *Gratification* you ever had from *ſtrong*, *high*, *and rank* Foods and *ſpirituous* Liquors: And you will enjoy to the Bargain at laſt, *Eaſe*, *free Spirits*, *perfect Health*, and *long Life*. *Milk* of all Kinds, and *Seeds*, are fitteſt to begin with in ſuch Caſes, when dried, finely ground and dreſs'd, and conſequently the leaſt *flatulent*. Leſſen the Quantity even of theſe, under what your Appetite would require, at leaſt for a Time. *Bear a little*, *and forbear*. *Virtue* and *good Health* are not to be obtain'd without ſome Labour and Pains againſt contrary Habits. It was a wild *Bounce* of a *Pythagorean*, who defy'd

defy'd any one, to produce an Inſtance of a Perſon who had long lived on *Milk and Vegetables*: who ever *cut* his own *Throat*, *hang'd* or *made away* with himſelf; who had ever ſuffered at *Tyburn*, gone to *Newgate*, or to *Moorfields*, (and he added profanely) or would go to *Hell* hereafter.

III. ANOTHER *doughty* Objection againſt a *Vegetable Diet*, I have heard has been made by *learned Gentlemen*: And is, that *Vegetables* require great *Labour*, ſtrong *Exerciſe*, and much *Action*, to digeſt and turn them into proper *Nutriment*, as (ſay they) is evident from its being the common *Diet* of *Day-Labourers*, *Handy-Craftſmen*, and *Farmers*: This Objection I ſhould have been aſhamed to mention, but that I have heard it came from the Men of Learning; and they might have as juſtly ſaid, that *Free-ſtone* is harder than *Marble*, and that the Juice of *Vegetables* makes ſtronger Glew than that of *Fiſh* or *Beef*! Do not *Children* and young Perſons, *that is*, tender Perſons, live on *Milk* and *Seeds*, even before they are capable of much Labour and Exerciſe? Do not all the *Eaſtern* and *Southern* People, live intirely almoſt on them? The *Aſiaticks*, *Moors*, and *Indians*, whoſe *Climates* incapacitate them for much Labour, and whoſe *Indolence* is ſo juſtly a Reproach to them? Are there lazier and leſs laborious Men than the

the *Highlanders* and *Native Iriſh?* The Truth is, *Hardneſs* of *Digeſtion* does principally depend on the Minuteneſs of the Component *Particles*: as is evident in *Marble* and *precious Stones*; and *Animal* Subſtances being made of Particles that paſs through innumerable, very little, or *infinitely ſmall excretory Ducts*, muſt be of a much finer *Texture*, and conſequently harder and tougher in their Compoſition, than any *Vegetable* Subſtance can be: And the *Fleſh* of *Animals* that live on *Animals* are like double diſtill'd Spirits, and ſo require much more Labour to break, grind and digeſt them: And indeed, if *Day-Labourers* and *Handy-Craftſmen* were allowed the high, ſtrong Food of Men of *Condition*: And the *quick* and much *thinking* Perſons were confined to the *Farmer* and *Ploughmens* Food, it would be much happier for both.

IV. The *laſt Objection* I ſhall take Notice of againſt a *Milk and Vegetable Diet*, is, that it breeds *Phlegm*, and ſo is unfit for tender Perſons of cold Conſtitutions, eſpecially thoſe whoſe predominant Failing is too much *Phlegm*: But this Objection has as little Foundation as any of the precedent; *Phlegm* is nothing but ſuperfluous *Chyle* and Nouriſhment, or the taking down more Food, than the *Expences* of Living, and the *Waſte* of the *Solids* and *Fluids* require; the People that

that live moſt on ſuch Foods, (the *Eaſtern* and *Southern* People, and thoſe of the *Northern* I have mentioned) breed leſs *Phlegm* than any others. *Superfluity* will always produce *Redundancy*, whether it be of *Phlegm* or *Choler*; and that which will Digeſt the moſt readily, will breed the leſt *Phlegm*, (as is evident from infinite *Experiment* and the beſt *Philoſophy*) ſuch are *Milk*, *Seeds*, and *Vegetables*. Generally ſpeaking, the *Phlegm* in the *Glands*, in the *Lungs*, and on the *Stomach*, is nothing but the *Viſcoſity* of the *Serum* of the Blood, and that which will leaſt produce *Viſcoſity*, will produce leaſt *Phlegm*; it is true, by cooling and relaxing the Solids, the *Phlegm* will be more readily thrown up and diſcharged; more, I ſay, by ſuch a *Diet*, than by a hot, high, *cauſtick*, and reſtringent one; but that Diſcharge is a Benefit to the Conſtitution, and will help it the ſooner and faſter to *diſpumate* and *purify*, and ſo to get into perfect good Health; whereas by ſhuting theſe up, the *Caſe* or Cask muſt fly and burſt ſo much the ſooner.

V. THE only material and ſolid Objections againſt a *Milk*, *Seed*, and *Vegetable* Diet are, *Firſt*, That it is *particular* and *unſocial*, in a Country where the common Diet is of another Nature: But I am ſure *Sickneſs*, *Lowneſs*, and *Oppreſſion* is much more ſo; and I ſhould never adviſe any one to ſuch a *Diet*,

Diet, who can do tolerably under a *common* one: Tho' theſe Difficulties happen only at firſt, while the *Cure* is about: for when good Health comes, theſe *Oddneſſes* and *Specialities* will vaniſh, and then all the contrary to theſe will be the Caſe. *Secondly*, That it is *weakening*, and gives a Man leſs Strength and Force than common Diet. It is true, that may happen at firſt alſo, while the *Cure* is imperfect; but then the greater *Activity* and *Gayety* which will enſue on Health, under a *Milk* and *Vegetable Diet*, will liberally ſupply that Defect, if real; and I ſhould never adviſe any one to ſuch a *Diet*, whoſe Manner of Living and *Occupation* requires great *Mechanical* Force, Labour, and Strength; for they ſeldom or never can want ſo poor and low a *Diet* for this Diſtemper, becauſe their *Labour* and *Exerciſe* drawing off and *antidoting* the Faults and Inconveniencies of a full, ſtrong, and free Manner of Living, will prefervethem; ſo it will never be required or be neceſſary or fit for the *governed*, but the *governing*; never for thoſe whoſe Excellence lies in their *Limbs*, but thoſe whoſe Superiority lies in their *Heads* and *thinking Faculties*; never for the *Active*, but for the *Sedentary*. But *thirdly*, The moſt material Objection againſt ſuch a Diet, is, that it *cools*, *relaxes*, *ſoftens*, and *unbends* the Solids at firſt, faſter than it *corrects*, *thins*, and *ſweetens* the Juices, and ſo brings on greater Degrees of Lowneſs, than it is deſigned to

Cure, and ſo ſinks inſtead of raiſing. But this Objection is not univerſally true, for there are many I have treated, who without any *Rub*, *Inconvenience*, or conſequent *Lowneſs*, have gone into this *Regimen*, and have been free from any *Oppreſſion*, *Sinking*, or any Degree of Weakneſs ever after; and they were not only thoſe who have been generally Temperate and *Clean*, free from Humours and Sharpneſſes; but who on the *Decline* of Life, or from a naturally weak Conſtitution or Frame, have been oppreſs'd and ſunk, from their Weakneſs and their Incapacity to *digeſt* common *Animal Food*, and *fermented* Liquors. Thoſe who have been very *Voluptuous*, or very *Groſs*, when this cooling *Diet* has looſened their groſs *Humours*, *acrid Bile* and *ſharp Serum*, muſt ſuffer in throwing theſe off; but I have ſuggeſted Means conſtantly to relieve theſe Symptoms. *Bark*, *Rhubarb*, *Bitters*, *Steel*, and *Chalybeat Mineral Waters*, will always keep up the Tenſion of the Solids in a Degree ſufficient for ſuch a Diet; and I very much queſtion if any *Diet*, either *hot* or *cool*, has any great Influence on the *Solids*, after the Fluids have been intirely ſweetened and *balmified*. For then I have always found the *Solids* return to much the ſame State of *Strength* and *Spring*, they were in before the Diſtemper; and all the Functions return to the ſame *Tenor*:

Sweeten

Sweeten but and thin the Juices, the reſt will follow of Courſe.

The Caſe of the Honourable Colonel Townſhend.

Colonel Townſhend, a Gentleman of excellent Natural Parts, and of great *Honour* and *Integrity*, had for many Years been afflicted with a *Nephritick* Complaint, attended with conſtant *Vomitings*, which had made his Life painful and miſerable. Dureing the whole Time of his *Illneſs*, he had obſerved the ſtricteſt *Regimen*, living on the ſofteſt Vegetables and lighteſt *Animal Foods*, drinking *Aſſes Milk* daily, even in the Camp: and for common Drink *Briſtol* Water, which, the Summer before his *Death*, he had drunk on the *Spot*. But his Illneſs increaſing, and his Strength decaying, he came from *Briſtol* to *Bath* in a Litter, in Autumn, and lay at the *Bell-Inn*. Dr. *Baynard* (who is ſince dead) and *I* were called to him, and attended him twice a Day for about the Space of a Week, but his *Vomitings* continuing ſtill inceſſant, and obſtinate againſt all Reme-

dies, we deſpaired of his *Recovery*. While he was in this Condition, he ſent for us early one Morning: we waited on him, with Mr. *Skrine* his *Apothecary* (ſince dead alſo); we found his *Senſes* clear, and his *Mind* calm, his Nurſe and ſeveral Servants were about him. He had made his *Will* and ſettled his Affairs. He told us, he had ſent for us to give him ſome Account of an *odd Senſation*, he had for ſome Time obſerved and felt in himſelf: which was, that compoſing himſelf, he cou'd *die* or *expire* when he pleas'd, and yet by an *Effort*, or ſome how, he could come to Life again: which it ſeems he had ſometimes tried before he had ſent for *us*. We heard this with *Surprize*, but as it was not to be accounted for from now *common Principles*, we could hardly believe the *Fact* as he related it, much leſs give any Account of it: unleſs he ſhould pleaſe to make the *Experiment* before us, which we were unwilling he ſhould do, laſt, in his weak Condition, he might carry it too far. He continued to talk very diſtinctly and ſenſibly above a Quarter of an Hour about this (to Him) ſurpriſing *Senſation*, and inſiſted ſo much on our ſeeing the *Trial* made, that we were at laſt forced to comply. We all *three* felt his Pulſe firſt: it was diſtinct, tho' ſmall and *threedy*: and his *Heart* had

its

its uſual Beating. He compos'd himſelf on his Back, and lay in a ſtill Poſture ſome time: while *I* held his right Hand, Dr. *Baynard* laid his Hand on his Heart, and Mr. *Skrine* held a clean Looking-glaſs to his Mouth. I found his *Pulſe* ſink gradually, till at laſt I could not feel any, by the moſt exact and nice Touch. Dr. *Baynard* could not feel the leaſt Motion in his *Heart*, nor Mr. *Skrine* the leaſt Soil of Breath on the bright *Mirror* he held to his Mouth; then each of us by *Turns* examin'd his *Arm*, *Heart* and *Breath*, but could not by the niceſt *Scrutiny* diſcover the leaſt *Symptom* of *Life* in him. We reaſon'd a long Time about this odd *Appearance* as well as we could, and all of us judging it inexplicable and unaccountable, and finding he ſtill continued in that Condition, we began to conclude that he had indeed carried the *Experiment* too far, and at laſt were ſatisfied he was actually dead, and were juſt ready to leave him. This continued about half an Hour, by Nine a'Clock in the Morning in *Autumn*. As we were going away, we obſerv'd ſome Motion about the Body, and upon Examination, found his *Pulſe* and the *Motion* of his *Heart* gradually returning: he began to *breath* gently and ſpeak ſoftly: we were all aſtoniſh'd to the laſt Degree at this

unexpected Change, and after ſome further Converſation with him, and among ourſelves, went away fully ſatisfy'd as to all the Particulars of this Fact, but confounded and puzled, and not able to form any rational *Scheme* that might account for it. He afterwards called for his *Attorney*, added a *Codicil* to his *Will*, ſettled Legacies on his Servants, received the *Sacrament*, and calmly and compoſedly expir'd about five or ſix a'Clock that Evening. Next Day he was opened, (as he had ordered) his Body was the ſoundeſt and beſt made I had ever ſeen; his *Lungs* were fair, large and ſound, his *Heart* big and ſtrong, and his *Inteſtines* ſweet and clean; his *Stomach* was of a due Proportion, the *Coats* ſound and thick, and the villous *Membrane* quite entire. But when we came to examine the *Kidneys*, tho' the *left* was perfectly ſound and of a juſt *Size*, the *right* was about four Times as big, diſtended like a blown *Bladder*, and yielding as if full of Pap; he having often paſs'd a *Wheyiſh* Liquor after his Urine, dureing his Illneſs. Upon opening this *Kidney*, we found it quite full of a white *Chalky* Matter, like *Plaiſter of Paris*, and all the fleſhy Subſtance diſſolved and worn away, by what I called a *Nephritick Cancer*. This had been the Source of all his Miſery; and the *ſympto-*
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matick Vomitings from the Irritation on the conſentient *Nerves*, had quite ſtarved and worn him down. I have narrated the *Facts*, as I ſaw and obſerved them deliberately and diſtinctly, and ſhall leave to the *Philoſophick Reader* to make what Inferences he thinks fit; the Truth of the material Circumſtances I will warrant.

The Caſe of the learned and ingenious Dr. Cranſtoun, *in a Letter to the Author at his Deſire, in Dr.* Cranſtoun's *own Words.*

Jedburgh, Sept. 20. 1732.

DEAR SIR,

YOURS of *May* laſt was moſt agreeable: I am much oblig'd to, and at the ſame Time charm'd with, that *maſterly* Reaſoning in ſuch *maſſy* Expreſſions, as brings the moſt ſubtile *Speculations* in a Manner to the Senſes, in plain Conceptions, vaſtly like the *Simplicity* of *Nature*, which is never perplex'd, however much

ſo our Accounts of it may be. What you are pleaſed to communicate, of a *Treatiſe* you deſign for the Preſs, gives me great Pleaſure. A *Claſs* of Diſeaſes ſo univerſally frequent, and ſo peculiarly the *Cloud* and *Bane* of the moſt worthy and valuable *Lives*; *deep* ſet in the *Oeconomy*, and ſo little gained upon by *Medicine: ſuperficially* treated by its *Profeſſors*, and *careleſly* or *weakly* trifled with by the Patients; demands and well deſerves a *Maſter's Hand.* I rejoice to find the Task undertaken, by one equally qualify'd to do Juſtice to the Subject, and Good to Mankind. For my own Part I ſhall never reflect upon the miſerable *Diſtreſs* I have ſuffer'd, but with grateful Remembrance of that kind Humanity, wherewith you communicated your frank and friendly Advice. The clear diſtinct Knowledge, from ſmall imperfect *Hints*, you had at firſt of my Diſtemper, was equally ſurprizing, with the poſitive Aſſurance of Succeſs, with which you preſſed to perſuade and encourage my following your *Method of Cure*; nothing but mature Experience and well-taken Obſervations, upon certain Principles of *Science*, cou'd have warranted, or ſupported a Prediction more like *prophetick Security* than *phyſical Prognoſtick*, which hitherto has anſwer'd; as I have faithfully the Condition.

dition. And now Dr. Dr. *Infandum! --Jubes renovare Dolorem.* But as ſo good a Friend's Commands are ſacred, if it may in the leaſt be ſerviceable to your Purpoſe, I ſhall, beſide what you know already, give a ſhort *Abſtract*, as I can now recollect, of the Origin and Progreſs of my Diſeaſe, wherein, without the leaſt Reaſoning, Conjecture or Term of *Art*, I ſhall confine it to a ſimple Narration of moſt eſſential Matters of *Fact*, without troubling you with every Circumſtance and *Symptom*, which however proper to the true *Hiſtory of a Diſeaſe*, would be too tedious and perhaps ſuperfluous here. And tho', at beſt, I'm always at a vaſt Loſs for Language and Expreſſion, I muſt beg you'll forgive my careleſs Freedom in this: While I write with Eaſe and Openneſs to a Friend: if you can but take the Meaning, I hope whatever Uſe you pleaſe to make of it, you'll be ſo kind as to treat me and it as your own.

(1) A Conſtitution rather *tractable* than ſtrong, nor ſubject to conſiderable Diſorders, except ſuch tranſient *Symptoms* of a *Colluvies Seroſa*, upon Cold or Errors in Life, as commonly denominate a *ſcurbutick Habit*, never afflicted ſince Childhood with any formed Diſeaſe, till at *Leyden*, I got an *autumnal Quartan* in 1719, *then Epidemical*

Epidemical in Holland; which gave eaſy Way to the *Cortex*, and the whole ſucceeding Winter had no Relapſe; but that ſame Winter I firſt ſuffer'd by Gripes and Purging, which always ſeiz'd me early in the Morning without the leaſt further Trouble through the Day. The following Spring Seaſon, a Return of the *Ague* in a tertian *Type*, carried off that *Symptom*, which never return'd more for ſeveral Years, to interrupt good Health, in purſuing my Buſineſs with conſiderable Fatigue, careleſs altogether of either *Diet*, or Expoſures to all Airs in all Seaſons without much Inconvenience.

(2) ABOUT *Spring* Time 1727, I began to be viſited now and then with an odd uneaſy Senſation in the right Side, between the falſe Ribs and *Spine* of the *Ilium*, or, as I judged, at the Seat of the *Cæcum*, which ſeldom came up to acute Pain: but of various Feelings, ſometimes of Coldneſs, at other Times of Heat, and often it felt like *vermicular* Motions, or *ſpaſmodick* Workings in that Part; and theſe *Symptoms* would ſometimes be communicated to the external *Teguments*, at other Times ſpread inward to the *Bowels* in different Commotions. This Trouble, without much further affecting the Body, came and went at firſt a long Time, but, always irri-

tated

tated by Cold, became at laſt more conſtant through the whole Summer, when I *dragg'd* about with a great deal of Trouble; now become more univerſal, as frequent *chilly cold Horrors*, ſick *Periods*, with a quick ſmall Pulſe and dry Mouth, inſuperable Coldneſs in the *Extremities*, even in the hotteſt Days, *&c.*

THE Beginning of *Autumn* 1727, after being much expos'd to cold rainy Weather, my former Complaints formed more directly into *Gripes*, and ſick *Throws* in the Guts; which often aroſe from, or at leaſt moſt affected that firſt Seat of Trouble in the right Side, and ſettled into *periodical* Returns, which were about the Evening Sun-ſet: and the ſame Hours in the Morning: which *Periods*, or I may call them *Paroxyſms*, continued always till by repeated Evacuations of crude *Fæces* and glutinous *Lentor* the *Inteſtines* were throughly evacuated. But retaining an Appetite ſharp enough, and being tolerable eaſy in the Intervals, without minding its Progreſs or Conſequence, I perſiſted in my ordinary Courſe of Living and Buſineſs, tho' with ſevere Incommodement, and daily Aggravations from Cold: till the Middle of *October*, when the Seaſon turning Bitter Cold and Wet, all the *Symptoms* increaſed, attended with a *La-*

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tent Fever, I was diſabled at once and confin'd.

(3) THUS, tho' better and worſe, I continued after the ſame Manner all the *Winter* in great Diſtreſs; oppreſs'd with innumerable *Symptoms*, which partly aroſe from the *Genius* of the Diſeaſe, and partly from its Effects on the *Oeconomy*, and ſo more common to an exhauſted Conſtitution and debilitated *Nerves*; which need not be enumerated here. When the Diſeaſe was not diverted from its Courſe by *Medicine*, *Management* or an exceſſive *Fever*, that ſometimes made its Violence continual without Regularity; the *Dyſenterick Symptoms* ſeem'd generally inclined to periodical *Exacerbations*, which commonly began in the Morning early about four or five, and kept near the ſame Evening Hours. The *Gripes* and *Purging* were uſhered in with a *mortified* Coldneſs, eſpecially in the Extremities; deep felt in the *tendenous* Parts: the *Gripes* thro' all the *Guts*, but chiefly the *Colon*, and that on the right Side, which ſoon after affected the *Rectum* with wringing Violence, and rigid *Preſſure* on Dejection; after one Motion, no more quiet, but by repeated Irritation all the *mucous* and crude Contents were diſcharged, after which the ſucceeding Stools were ſurprizingly different, at different Times:

Times: liquid purely, or *Craſs*, in all the malignant Variety of Colours and Conſiſtence that has ever been obſerved in that Diſcharge; and while that Matter was moving in its Deſcent thro' the *Guts*, the horrid Senſations, *Rigors*, Heart-ſick Throws, *&c.* which attended its Progreſs, always *prognoſticated* the virulent Appearance.

After this Courſe of ſeveral Hours was finiſhed, there was ſome Reſpite till the *Inteſtines* were again replete, or the new Time of Acceſs approached, when the ſame *Scene* was repeated. In the mean Time the *Urine* was variable, of a deep *ſaturate* Colour, when the *Fever* was ſenſibly high, with a *lateritious*, dusky or dark Sediment ſometimes, eſpecially when the Purging was retarded or abated; good Quantities of crude, limpid, or greeniſh tinctur'd *Urine*, of a bitter acrid Pungency; often attended with *nervous* Affections, for ordinary about 10 or 12 a'Clock of the Day, the *Urine* would come to ſome Seperation: towards the Evening more crude and limpid, and the ſame again at the Morning *Period.*

For Ordinary, when the Fever was moderate and no immediate *Nauſea* affecting the Stomach, the Appetite was tolerable; ſometimes ſharp and an unnatural Craving, with an ungrateful acid Taſte in the Mouth; but eating was but laying in

in a new Load, rather to be preſſed down in new Commotions than digeſted. Little Thirſt, except ſometimes, when a *Dryneſs* of the Mouth, *&c.* or *feveriſh* internal Heat, made it unquenchable. Commonly a rigid Dryneſs of the Skin, tho' oft-times *Symptomatick* Fluſhes of Sweat, rarely univerſal and natural: which when it happen'd of a *critical* kindly Sort with gentle urinous Diſcharge, ſeldom fail'd of doing Service. By labouring thus thro' the whole Winter, you may believe I was pretty much exhauſted and emaciated, with conſiderable Swelling, of the Legs, *&c.*

MEDICINES, I us'd ſeveral to little Effect, *Rhubarb*, or the gentleſt *Stimulus* enraged all the *Symptoms*; all eaſy gentle Aſtringents of every kind had no Effect, and ſtrong ones, as *Decoct. Diaſcord.* with *Terra Japonica*, proved violent *Cathartick*s; *Injections* of any kind, when the Diſeaſe rag'd, promoted it; *Opiats* only, tho' not always, check'd the Purging; but only by ſiſting the Action of irritate *Fibres*, the Load was accumulated for a redoubled Diſcharge: and in the mean Time moſt always produced a *Nauſea*, Vomiting, with many other *nervous Symptoms*, till their retentive Power was gone, and never failed effectually

effectually to debar Sleep, tho' by quieting Pain, it gave eaſy *watching Reſt.*

(4) About *March* 1728, with the Aſſiſtance of *Opiats*, the Diſeaſe began to abate, and at laſt the Purging went off, but left the *Syſtem* vaſtly debilitated; and ſubject to many Diſorders, proper to ſuch a State; however I paſs'd the *Summer* and next *Winter* without the *Dyſentery*; but in continual Hazard of a *Relapſe*, and little Confirmation of Health or Strength. All that Time I made choice of the moſt *drying* Food, and red Wines in ſmall Quantities; with a ſimple Intention to abſtract from the *Materies Morbi*, and corroborate the *primæ Viæ*, abſtaining from whatever might be ſaid to moiſten or relax.

(5) Towards the End of *Summer* 1729, the old *Symptoms* (2) began to recur. I neglected them, ſtill expoſing to the *autumnal* Colds, till all came to the ſame Heights as before; (3) went through the ſame Courſe of Diſtreſs that Winter with little eſſential Variation, ſave what might ariſe from the greater Violence of the Diſeaſe, and leſs equal Strength in the Subject. Except a few Weeks of Reſpite from the *Dyſentery* that *Spring*, without which it is likely Nature had yielded. I had no more Intermiſſion all the *Summer*

1730,

1730, the Diſeaſe rag'd with more Heat and Thirſt, *&c.*

BUT the warm Seaſon allow'd me to drag a feeble and diſtreſſed Body abroad, and that as far as *Tunbridge*; I made Trial of the Waters there, you know, without any Succeſs, returning to *London* in as great Diſtreſs as ever; I wanted much to be determin'd, doubtful if I ſhould be carried towards *Bath* or Home: I then firſt made free with a *Character* I was a little acquainted with by the *Preſs*, and asked your Opinion: by a ſpeedy and kind Return, you diſſuaded me from *Bath*, upon good Reaſons, confirmed by Experience, and with a *friendly Warmth*, adviſ'd a *Method* of *Living*, as the only Cure remaining, preſſed by moſt encouraging Aſſurance of Succeſs, if I was not beyond the Power of *natural Agents*. I obey'd, came Home through a Journey of the greateſt Diſtreſs ever one travelled, and immediately began *your Method*, of a *Milk* and *vegetable Diet*, but the Diſeaſe rag'd with ſuch Violence, and natural Strength was ſo far gone, that I was not able to obſerve any *Rules* with Exactneſs. All the *Symptoms* (3) formerly mentioned were aggravated with ſeveral Changes, which I cannot particularly relate, only, in general, more ſenſible Heat, Thirſt, and evident *Fever*, then had ever been before.

AT

At this Time, *Jan.* 1731. when exhauſted more than ever, the Purging, by a little Aſſiſtance of *Opiats*, after a Day's *Nauſea* and *Vomiting*, was abated, which preſerved the remaining Life. I then began to be exact in *Diet*, reſtricting it only to *Milk* and *Grains of Rice*, *Millet*, &c. and abdicated all *animal* Food; in about ſix Weeks or two Months, the *Dyſentery* gave Truce, in which Time I was often fretted with *ſtrangurious Symptoms*. I ſometimes took Notice of one *Phænomenon* in the *Urine*, which I never remember to have ſeen, or heard, or obſerv'd before, which was the *Pellicle*, which it commonly carry'd on the Top, was powdered with exceeding ſmall *ſhineing Particles*, like *Gold-duſt*; the Sides of the Glaſs beſet with the ſame, and the *mucous* Cloud in the *Centre* wrought full of them: Theſe glittering *Atoms*, when gathered on the Finger, had the Feeling of fine hard Duſt, and the *Urine* ſaturate with theſe, at its firſt Evacuation, would ſparkle and riſe in the *Glaſs*; at ſuch Times there was deep Diſorder in the *Oeconomy* and *nervous Syſtem.*

(6.) The Beginning of next *March* 1731. the Seaſon being a ſharp Froſt, after ſome Days of chilly mortify'd Cold, I was ſeiz'd with a heavy *Stupor* and *feveriſh* Heat, with a Return of the *Dyſentery*; by this Time, feeble, and little able to ſtand the Shock: the

Stomach felt loaded, which came to a Vomiting of a heavy *Pituit*: the Senſe of a ſtuffing Load ſtill remaining, I took a Vomit, which diſcharg'd a vaſt Quantity of *crude Flegm*, clear and glaſſy, juſt as the unbroken White of Eggs; ſtill the Weight at *Stomach* continued, the *Fever* increaſed with biteing Heat and great Thirſt, a *Pulſe* feeble, *unequal*, and *quick*; at the ſame time a languid Inflammation ſeized my Throat, and Parts about it: A little after appeared an Eruption of *Apthæ* in the Mouth, eſpecially on the Tongue, which was all over thick ſet, with very ſmall *pellucid Pearl-coloured Puſtles*: theſe were attended with a great *Salivation* of crude, inſipid crais Stuff, ſuch as I had vomitted; the *Apthæ* remained conſtant, the Sinking and Riſing as the *Fever* varied, moſt Part higheſt at Night. After about a Week, the *Apthæ* changed their Colour to pale-red, then darker, ſometimes livid, and at laſt a black Depreſſion on the Top of every one of them. By this Time, natural Strength was juſt a going, mollly ſupported by *Aſſes Milk*, which too I was reſtrained from by reaſon of the great Effuſion of Urine, which it provok'd. Scarce able to move out of Bed, after two or three Weeks thus on the Brink of Diſſolution, it pleaſed God to ſet the Bounds! The *Symptoms* all gradually, ſlowly, and inſenſibly declined, and the *Dyſentery* went off at the ſame Time.

VII. I reſolutely, as ſoon as capable of a Diet, held myſelf cloſe to your Rules of *bland vegetable Food*, and *elementary Drink*; and, without any other Medicine, ſave frequent chewing of *Rhubarb*, and ſometimes a little *Cortex*. I paſſed laſt Winter and this Summer without a *Relapſe* of the *Dyſentery*; and, tho' by a very ſlow Advance, I find now more Reſtitution of the Body, and Regularity in the *Oeconomy*, on this *primitive Aliment*, than ever I knew from the Beginning of this Trouble. This encourages much my Perſeverance in the ſame *Method*, and that ſo religiouſly, as to my Knowledge, now for more than a Year and half, I have not taſted any thing that had *animal Life*. There is Plenty in the *vegetable* Kingdom, and *Milk* taken itſelf, affords Variety: And, ſay it were otherwiſe, *Health* ſhould be thought an eaſy *Purchaſe* at a little Reſtriction of *Taſte*, did not its principal Enjoyment ſhamefully conſiſt in *Pleaſure of Senſe*.

Every one, upon the moſt obvious Conſiderations, may be convinced of the great Influence that *Aliment* muſt have on the *Craſis* and Conſtitution of our Bodies, which it daily ſupplies, and of which, at laſt, it becomes *conſtituent Materials*. And yet for want of due Attention to this *noble Branch* of *Medicine*, or from a vicious Indulgence, and Weakneſs of Reſolution, how often is our

Practice rendered miſerably unſucceſsful? and in many, the moſt conſiderable *chronical* Diſtempers, degenerates into meer *Trifling* or *Quackery*.

I HAVE too much tried your Patience with an unpoliſhed but faithful Relation of *Facts*, and muſt leave ſuch Speculations to more Experience and a better Judgment.

WHEN it is not miſpending your Time, you'll believe, I hope, it is real Pleaſure, as well as improving, to have a Letter from my good Friend; being moſt ſincerely, *Dear Doctor*,

Your moſt affectionate,

and obliged humble Servant,

W. CRANSTOUN.

I CHOSE to give this *Caſe* in the *Doctor's* own Words, thinking it would be more ſatisfactory in its *native Dreſs*; for tho' *He* modeſtly thinks it might want a little of the modern poliſhing, yet the ſtrong good Senſe, the nice Obſervations, and unaffected Simplicity, is infinitely preferable to all *Varniſh*, and ſhews *him* equally an *excellent Phyſician*, and a Man of *Probity*. Other *Caſes* of the ſame Kind under my Care, I have from ſeveral *Gentlemen* of the *Faculty*, which ſhall be produced (if neceſſary) in due Time, after obtaining their Permiſſion.

The

The CASE of the Author.

§ I. I Was born of healthy Parents, in the *Prime* of their Days, but diſpos'd to *Corpulence*, by the whole Race of one Side of my *Family*. I paſſed my *Youth* in cloſe Study, and almoſt conſtant Application to the *abſtracted Sciences*, (wherein my chief Pleaſure conſiſted) and conſequently in great *Temperance* and a *ſedentary Life*; yet not ſo much but that I ſometimes kept *Holiday*, diverted myſelf with the Works of *Imagination*, and rouſed *Nature* by agreeable Company and *good Cheer*; but, upon the ſlighteſt *Exceſſes*, I always found ſlippery Bowels, or a Spitting to be the *Criſe*; whence afterwards, on Reflection, I concluded, that my *Glands* were naturally *lax*, and my *Solids feeble*; in which Opinion I was confirmed, by an early *Shakeing* of my *Hands*, and a Diſpoſition to be eaſily ruffled on a *Surprize*. Upon my coming to *London*, I all of a ſudden changed my whole Manner of Living; I found the *Bottle-Companions*, the *younger Gentry*, and *Free-Livers*, to be

the moſt eaſy of *Acceſs*, and moſt quickly ſuſceptible of *Friendſhip and Acquaintance*, nothing being neceſſary for that Purpoſe, but to be able to *Eat* luſtily, and ſwallow down much *Liquor*; and being naturally of a large *Size*, a cheerful Temper, and tolerable lively *Imagination*, and having, in my Country Retirement, laid in Store of *Ideas* and *Facts*, by theſe Qualifications I ſoon became careſſed by them, and grew daily in *Bulk*, and in Friendſhip with theſe gay Gentlemen and their Acquaintances: I was tempted to continue *this Courſe*, no doubt, from a *Likeing*, as well as to force a *Trade*, which Method I had obſerv'd to ſucceed with ſome others; and thus conſtantly Dineing and Supping in *Taverns*, and in the Houſes of my Acquaintances of *Taſte* and *Delicacy*, my Health was in a few Years brought into great Diſtreſs, by ſo ſudden and violent a Change. I grew exceſſively *fat*, *ſhort-breath'd*, *Lethargic* and *Liſtleſs*.

§ II. THE firſt ſenſible *Shock* I had, was an *autumnal intermittent Fever*; this I conquer'd in a few Weeks with the *Bark*, which, at that time, I found exceeding *freſh*, *thin*, *Cinnamon-coloured*, and *curled*: This ſort (as I know from long Experience) greatly contributing to the Speed and Certainty of the *Cure* of ſuch Diſtempers, being more eaſily digeſted, and entering more readily

dily into the Mass of the Blood, while the Stomach is spoilt by a *Disease*, and the Juices under a *præternatural Ferment*. For one Year I went on tolerably well, tho' as it were *jumbled* and *turbid*, and neither so *clear* in my Faculties, nor so *gay* in my Temper: But next Autumn I was suddenly seized with a *vertiginous Paroxysm*, so extreamly frightful and terrible, as to approach near to a *Fit* of an *Apoplexy*, and I was forced in it to lay hold on the Posts of my Bed, for fear of tumbling out, as I apprehended. After immediate *Bleeding* and *Vomiting* (whereby its Violence was abated) I thought it might be owing to an *anomalous* Fit of my relapsing *Intermittent*, and thereupon took about four Ounces of this fine *Bark* in 48 Hours, but without any sensible Benefit or Injury. I found after this, some small Returns of my *Vertigo* (in Bed especially) on lying on a particular Side, or pressing upon a particular Part of my Head; but by Degrees it turned to a constant violent *Head-ach*, *Giddiness*, *Lowness*, *Anxiety* and *Terror*, so that I went about like a *Malefactor* condemn'd, or one who expected every Moment to be crushed by a *ponderous* Instrument of Death, hanging over his Head. At this time I left off *Suppers* of all kinds, and have never resum'd them since; then, even at *Dinner*, eating but a small Quantity of *animal Food*, and drinking very little fermented Liquor, well

knowing, that *Diſeaſes* muſt always be cur'd by their *Contraries*. On this Occaſion, all my *Bouncing*, *proteſting*, *undertaking* Companions forſook me, and dropt off like *autumnal Leaves*: They could not bear, it ſeems, to ſee their Companion in ſuch Miſery and Diſtreſs, but retired to comfort themſelves with a *cheer-upping* Cup, leaving me to paſs the melancholy Moments with my own *Apprehenſions* and *Remorſe*. Even thoſe who had ſhar'd the beſt Part of my Profuſions, who, in their Neceſſities, had been aſſiſted by my falſe Generoſity, and in their Diſorders relieved by my Care, did now entirely relinquiſh and abandon me; ſo that I was forc'd to retire into the Country quite alone, being reduc'd to the State of *Cardinal Wolſey*, when he ſaid, that if he had ſerv'd his *Maker* as faithfully and warmly as he had his *Prince*, he would not have forſaken him in that Extremity; and ſo will every one find, when *Union* and *Friendſhip* is not founded on *ſolid Virtue*, and in Conformity to the *Divine Order*, but in *ſenſual Pleaſures* and mere *Jollity*. This ſilly Circumſtance I mention, becauſe I thought then, it had ſome Share in my ſucceeding *Melancholy*.

§ III. I RETIR'D, I ſay, to the Country, into a fine Air, and liv'd very low: I had a *Seton* made in my Neck, which I carried about for many Months; I took frequent *Vomits*,

Vomits, and gentle *Purges*, try'd *Volatiles*, *Fœtids*, *Bitters*, *Chalybeats*, and *Mineral Waters*, and had the Advice of all my *Phyſical Friends*, but with little or no ſenſible Benefit; my *Head-ach*, *Giddineſs*, *Watchings*, *Lowneſs*, and *Melancholy* rather increaſing on me. I had by chance heard of the great Benefit, which one of my particular Acquaintances had reap'd from ſome active *mercurial* Medicines (tho' preſcrib'd by a very inſufficient *Practitioner*) in a violent ſtupifying *Head-ach*, which I had Reaſon to believe came by the ſame Intemperance; theſe I reſolv'd to try. I *firſt* took 20 Grains of what is call'd the *Princes Powder*, which gave me twelve *Vomits*, and near twice the Number of Stools; and I had certainly periſhed under the Operation, but for an *Over-doſe* of *Laudanum* after it. In two or three Days more, I took 12 Grains of *Turbith-mineral*, which had not quite ſo violent an Effect; after that I took 10 Grains of *Calomel*, twice a Day, for about ten Days together; this put me into a *Petit Flux de Bouche*: After which in three Weeks Time I got abroad lightſomer indeed, and leſs confus'd, tho' ſtill very bad, and ſcarce any thing better, but not worſe; but two Months after that, I found an extream Sickneſs in my *Stomach*, which obliged me to take frequent *Vomits*, theſe now pumping up *Oceans* of *Choler*, which they had never done in any Degree before: Whence I concluded, that

that the *ponderous Remedies* I had taken, had opened my obſtructed *Liver*, *Gall-bladder*, and *Porus Biliarius*, and broken the Coheſion of the viſcid Juices.

§ IV. WHILE I was thus (as I have ſaid) forſaken by my *Holiday* Friends, and my Body was, as it were, melting away like a *Snow-ball* in Summer, being dejected, *melancholy*, and much confin'd at home, by my Courſe of *mineral* Medicines, and Country Retirement, I had a long Seaſon for undiſturbed *Meditation* and *Reflection* (my Faculties being then as clear and quick as ever) which I was the more readily led into, that I concluded myſelf infallibly entering into an *Unknown State of Things*. Having had a *liberal* and *regular Education*, with the Inſtruction and Example of pious Parents (who, at firſt, had deſigned me for the *Church*) I had preſerv'd a firm Perſwaſion of the great and fundamental Principles of all *Virtue* and *Morality*: viz. the *Exiſtence* of a *ſupreme and infinitely perfect Being*, the *Freedom* of the *Will*, the *Immortality* of the Spirits of all intelligent Beings, and the Certainty of *future Rewards* or *Puniſhments*. Theſe Doctrines I had examined carefully, and had been confirmed in, from *abſtracted* Reaſonings, as well as from the beſt *natural Philoſophy*, and ſome clearer Knowledge of the *material Syſtem* of the World in general, and the *Wiſdom*, *Fitneſs* and

and beautiful Contrivance of particular Things *animated* and *inanimated*; ſo that the Truth and Neceſſity of theſe *Principles* was ſo riveted in me (which may be ſeen by the firſt Edition of my *Philoſophical Principles*, publiſhed ſome Years before that happened) as never after to be ſhaken in all my *Wanderings* and *Follies*: And I had then the Conſolation to reflect, that, in my looſeſt Days, I had never *pimp'd* to the *Vices* or *Infidelity* of any, but was always a determined Adverſary to both. But I found, that *theſe* alone were not ſufficient to *quiet* my Mind at that Juncture, eſpecially when I began to reflect and conſider ſeriouſly, whether I might not (through *Careleſſneſs* and *Self-ſufficiency*, *Voluptuouſneſs* and Love of *Senſuality*, which might have impaired my *Spiritual* Nature) have neglected to examine with ſufficient Care: If there might not be more required of thoſe, who had had proper *Opportunities* and *Leiſure*; *if* there might not, I ſay, be higher more noble, and more enlightening *Principles* revealed to Mankind *ſomewhere*; and *if* there were not more encouraging and enlivening *Motives* propoſed, to form a more extenſive and *Heroic* Virtue upon, than thoſe ariſing from *natural* Religion only (for then I had gone little farther than to have taken *Chriſtianity* and *Revelation* on *Truſt*) and *laſtly*, *if* there were not likewiſe ſome clearer Accounts diſcoverable of that *State* I was then

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(I thought) apparently going into, than could be obtained from the mere Light of *Nature* and *Philoſophy*. Such were my Reflections in this my *melancholy* Retirement, and this led me to call to Mind, *which*, of all my numerous and various Acquaintances, I could wiſh to reſemble *moſt*, now in theſe my (to me ſeemingly) approaching *laſt* Moments; and who among all thoſe of my particular Acquaintances, was *He*, who being of ſound *natural*, and duly *cultivated* Parts, had moſt ſtrictly and conſtantly liv'd up to their Convictions, under the commonly received Principles, and plain Conſequences of *Chriſtianity*. In a Word, who it was I could remember to have had received, and lived up to the plain Truths and Precepts contain'd in the *Goſpels*, or more particularly in our *Saviour's Sermon* on the *Mount*. At that Time among many whom my Memory ſuggeſted to me, I fix'd on one, a worthy and learned *Clergyman* of the *Church of England*, ſufficiently known and diſtinguiſhed in the *Philoſophical* and *Theological* World (whom I dare not name, becauſe he is ſtill living, tho' now extreamly old); and as in ſtudying *Mathematicks*, and in running over (as I was able) Sir *Iſaac Newton's Philoſophical* Works, I had always pickt out, and mark'd down the *Authors* and Writings moſtly uſed and recommended by thoſe others, and by him, becauſe I thought they could beſt judge of ſuch;

ſuch; ſo in this Caſe the more quickly to ſettle my *Mind*, and quiet my *Conſcience*, I reſolved to purchaſe, ſtudy, and examine carefully ſuch *Spiritual* and *Dogmatic Authors*, as I knew this *venerable Man* did moſt approve and delight in. In this Manner I collected a *Set of religious Books* and *Writers*, of moſt of the *firſt Ages* ſince *Chriſtianity*, recommended by him, with a few others of the moſt *Spiritual* of the *Moderns*, which have been my *Study*, *Delight* and *Entertainment* in my Retirements ever ſince; and on theſe I have formed my *Ideas*, *Principles* and *Sentiments*: ſo as, under all the Varieties of *Opinions*, *Sects*, *Diſputes* and *Controverſies*, that of *late*, and *ſince* the *Earlieſt Ages*, have been canvaſſed and bandyed in the World, I have ſcarce ever ſince been the leaſt ſhaken, or tempted to change my Sentiments or Opinions, or ſo much as to *heſitate* in any *material Point*. This tedious, perhaps impertinent Circumſtance I mention, becauſe the *Fright*, *Anxiety*, *Dread and Terror*, which, in Minds of ſuch a Turn as mine (eſpecially under a broken and *cachectick* Conſtitution, and in ſo atrocious a *nervous* Caſe) ariſes, or, at leaſt, is exaſperated from ſuch Reflections, being once ſettled and quieted, *That* after becomes an excellent *Cordial*, and a conſtant Source of *Peace*, *Tranquillity* and *Cheerfulneſs*, and ſo greatly contributes to forward the Cure of ſuch *nervous* Diſeaſes: For I never found any ſenſible *Tranquillity* or Amendment,

mendment, till I came to this firm and ſettled *Reſolation* in the Main, *viz. To neglect nothing to ſecure my eternal Peace, more than if I had been certified I ſhould die within the Day: nor to mind any Thing that my ſecular Obligations and Duties demanded of me leſs, than if I had been aſſured to live fifty Years more.* This, tho' with infinite Weakneſs and Imperfection, has been much my ſettled Intention in the Main ſince.

§ V. THE Spring following I was adviſed and preſſed by all my Friends, and the *Phyſicians* I conſulted, to try the *Bath Waters*. I went there accordingly, for the firſt Time, as a *Patient*; and, for many Weeks, was much relieved both in my *Stomach* and *Spirits* by them: And tho' in the Opinion of the World, I liv'd very temperately, yet by increaſing the Quantity of my *Animal* Food, and *ſtrong* Liquors (my Appetite being now ſtronger and more craving, and my Spirits briſker, from the drinking of the Waters (in the Space of four or five Months, I was heated ſo, as to apprehend a *Hectic*. I then changed the *Bath* for *Briſtol* Waters, retrenched my *Diet*, and increaſed my daily Rideing and Exerciſe, and continued ſometimes gentle *Vomits*: by which I paſt that Year better than the former, tho' far from well; but, on the Return of the next Spring, ſome *Symptoms* were exaſperated, inſomuch that their Severity, the Continuance of my Miſeries,

Miſeries, and the conſtant Complaints, common to *Hypiſh* People, made Life a Burden to myſelf, and a Pain to my Friends. I accidentally met with a Clergyman, who told me of a wonderful Cure, which Dr. *Taylor* of *Croydon* had wrought on himſelf in an *Epileptick Caſe*, by a total *Milk Diet*. This *Hint* accidentally dropt, wrought ſo on me, that I began to recollect a great many Things, that before had eſcaped me without much Reflection. I had read in Dr. *Sydenham*, that in violent and obſtinate *Hyſterick Fits* and *Colicks*, he had, with great Succeſs, preſcribed a *total Milk Diet*, as the laſt and ſureſt Remedy. Dr. *Pitcairn*, my Maſter and Friend, in his *Dictates* had recommended it as the only *infallible Cure* in an inveterate *Scurvy*, *Cacochimy* and totally vitiated Juices: And I myſelf knew it to be the only Remedy in the *Gout*, a confirmed *Hectic* and *Conſumption*, and had ſeen Miracles wrought by it in ſuch Caſes; beſides, I knew *nervous* Diſtempers of all Kinds, differed only in Degrees. All theſe Conſiderations determined me, next Day, in the Middle of Winter, to ride to *Croydon* to adviſe with Dr. *Taylor* perſonally. I found him at home, at his full Quart of Cow's Milk (which was all his Dinner.) He told me, he had had the Advice of all the moſt eminent *Phyſicians* of his Time about *London*, and had taken all their Medicines, and all he had ever read or heard of, for his *Epilepſy*,

Epilepſy, but with ſo little Succeſs, that he uſed frequently to be ſeized with it on the Road, while he was rideing in the Country about the Buſineſs of his Profeſſion, ſo that dropping from his Horſe, he remained ſenſeleſs, till by the next Waggoner or Paſſenger he was carried to the neareſt Houſe; and that both his *Life* and *Faculties* had been in the utmoſt Danger by it; but that, on reading *Sydenham*, he had firſt dropt all fermented Liquors, whereby his *Fits* became leſs violent and frequent, and then, by Degrees, he had given over all *animal Food*, living intirely on *Cow-Milk*, with which, at firſt, he uſed only to take a few Drops of *Sal volatile* or *Harts-horn*, or a Spoonful of *compound Pœony* Water, to prevent its curdling; that, in a Year or two his *Fits* had entirely left him: and that now, for *ſeventeen Years*, he had enjoyed as good Health as human Nature was capable of, except that once in a damp Air and foggy Weather, rideing thro' *Eſſex*, he had been ſeized with an *Ague*, which he had got over, by chewing the *Bark*. He told me, he could then play ſix Hours at *Cricket* on *Banſtead-Down*, without Fatigue or Lowneſs, and was more *active* and *clear* in his *Faculties and Senſes* than ever he had been in his Life before. He informed me alſo of a great many Perſons he had cured of inveterate Diſtempers by this *Diet*, and particularly that he had removed the *Barrenneſs* of ſome great

great Families by it, who before had wanted *Heirs*.

§. VI. HAVING thus fully satisfy'd all my Doubts and Difficulties, I return'd to *London*, fully determin'd to enter upon this Course, for which I was sufficiently before prepared, by the low *Animal Diet*, and small Quantity of fermented Liquors, I had of a long Time been accustomed to. I drank *Cow-Milk* from the *Park* every Morning, and engag'd a Milk Woman, at a higher Price than ordinary, to bring me every Day as much pure and unmix'd, as might be sufficient for *Dinner* and *Breakfast*; (for, as I mentioned before, I had given over all Kinds of *Suppers*, and never after resum'd them, having always found myself worse on the slightest Attempts that way at Night, tho' even in Milk and Vegetables.) I used *Seeds*, *Bread*, *mealy Roots*, and *Fruit* with my Milk indifferently, taking them all to be pretty near of the same Nature and Class of Foods: *Milk* being *Vegetables* immediately cook'd by *Animal Heat* and *Organs*, and directly (without going the Circulation) drawn from their *Chyle*, or from an *Emulsion* of Vegetables in the Stomach. I thought scarce any grown Person was so delicately fram'd by Nature, or that I was not reduced to such extreme Weakness, that *infinitesimal* Errors, could do great Hurt; and therefore I continued all these,

for a little Variety, leſt I ſhould be cloy'd by only one Kind of Food; and ever ſince have uſed and preſcribed *Milk* and *Vegetables* indifferently, in extreme low and dangerous Caſes only, when ſufficiently prepared by *Culinary Heat and Organs*, and am perſuaded they differ little in their Nature. In five or ſix Months I was conſiderably recovered; only upon the *Glands* being loaded, and the peccant Matter of the old Habit being thrown upon the *chyliferous* Duct, and the conſtantly enſuing Oppreſſion and Reſtleſneſs thereupon; I was forced to cleanſe them often by a gentle *Vomit*, or an *Aloetick Pill*, which as conſtantly reſtored me to my uſual clear and free Spirits, and to a good Appetite for my then Food.

§. VII. By this Time I had been extremely reduced in my Fleſh, and was become Lank, Fleet and Nimble; but ſtill, upon any Error even in this low Diet, I found more or leſs Oppreſſion and Lowneſs. Next Spring tho' I began to feel a conſtant Pain, fix'd in the *Pit* of my *Stomach*, which I miſtook for a *Pulmonary* Caſe, and therefore became ſtill more temperate and abſtemious even in this my Milk and Seed Diet. Dureing all this Time, I generally rode a Horſeback ten, or fifteen Miles a Day, both Summer and Winter; in Summer on the *Downs* at *Bath*, and in Winter on the *Oxford Road* from *London*. I began more frequently

quently then to take an *Aloetick Pill*, once in ten or fourteen Days, (for *Rhubarb* never agreed with me) which always gave me great present Relief in my *Stomach*, and consequently in my *Spirits*. All this Time I followed the Business of my *Profession*, with great Diligence and Attention, in Summer at *Bath*, and in Winter at *London*, applying myself more particularly to *chronical*, and especially to low and nervous *Cases*, they seeming more immediately to concern my self, and offering more frequently at *Bath*, where all of that Kind, in both *Islands*, arrive first or last, who can afford it.

§. VIII. The Pain in the *Pit* of my *Stomach*, being now constant, violent, and seeming to increase, I began to think of Dr. *Taylor's* Chewing the *Bark* to cure his Ague; and knowing it to be so sovereign a Remedy in *Stomach and Nervous* Cases, I got some of the finest, and chewed about half a *Dram* of it twice or three times a Day, on an empty *Stomach*; and in ten Days or three Weeks at most, I found so wonderful a Change on my whole Man, as to *Spirits*, *Chearfulness*, *Strength* and *Appetite*, by it, that I thought it *Enchantment*, and could scarce believe I was myself; and had I been much *Enthusiastically* given, would have accounted it *Miraculous*, being naturally one of these *Quick-Thinkers*, who have a great Sensibi-

lity either of Pleaſure or Pain. My Juices being thin, ſweet, and fluid by the *Diet*, it ſeems there was nothing wanting to the perfecting Health, but the winding up and bracing the Solids, for which the *Bark* was *ſpecifick*. From that Time forward I encreas'd in *Spirits*, *Strength*, *Appetite* and *Gaiety*, till I began to find a Craving and inſufferable Longing for more Solid and Toothſome Food, and for higher and ſtronger Liquors; but being well appriſed of the Danger of too ſudden and quick a *Tranſition*, from a low to a high and fuller *Diet*; I proceeded at firſt with great Caution and Warineſs, eating only the Wing of a ſmall Chick, and drinking but one Glaſs of white Wine (for I found all red, and eſpecially *French*, by a grating on my lax *Stomach* and *Guts*, keep me awake three or four Hours in the Night) all that Summer and the next Winter (which I paſs'd at *London*) I enjoyed perfect good Health and Spirits, tho' I had uſed little or no Exerciſe; but notwithſtanding all my Caution, I had certainly gone too faſt and too far into this new *animal Diet*; for the Spring following I was ſeized with a *depuratory Fever*, which notwithſtanding all the Skill and Care of my Brethren, the *Phyſicians*, laſted above 20 Days, and the Medicine (after the univerſal Evacuations) that had the greateſt Share in my Recovery, was, I think,

think, large Draughts of warm *Barley* Water or ſmall *Sack-Whey*, *acidulated* with *Gas Sulph.* which was adviſ'd by Dr. *Baynard*, towards the latter End of my *Fever*; this, at laſt, threw me into a profuſe *Sweat*, which laſted above three or four Days, and reduc'd me ſo extremely low, that for ſome Time I liv'd chiefly on *French* Claret, with Water and toaſted Bread, this being the only Food I could reliſh; and tho' I never exceeded half a *Pint*, or at moſt a *Pint* of Wine a day, mixed with Water, yet having uſed myſelf to ſo little for a great while before, this ſmall Quantity kept me perpetually *Hectical* and Reſtleſs for many Weeks, even after the *Criſe*: ſo that I began to think I had done wrong before, in uſeing myſelf to ſo little Wine; and therefore to ſecure againſt ſuch an Accident for the future, I began (after my perfect Recovery) to inure myſelf by Degrees to more Wine, gradually dropping or leſſening the Quantity of my *Milk* and *Vegetables*, and by ſlow Degrees and in moderate Quantities, living only on the lighteſt and tendereſt animal Food for ſome Time, and at laſt gradually went into common Life, with great *Freedom*, but exact common *Temperance*.

§. IX. But the long and violent *depuratory Fever*, which I did not get over entirely in leſs than ſix Months, had ſo drain'd, drench'd and waſted me, that upon my total Recovery

my Appetite being inſatiable, I ſuck'd up and retain'd the *Juices* and *Chyle* of my Food like a *Sponge*, and thereby ſuddenly grew *plump*, *fat* and *hale* to a Wonder; but indeed too faſt. However, for near twenty Years, I continued *ſober*, *moderate* and *plain* in my Diet, and in my greateſt Health drank not above a Quart, or three Pints at moſt, of *Wine* any Day, (which I then abſurdly thought neceſſary in my Bulk and *Stowage*, tho' certainly by far an over *Doſe*) and that at Dinner only, one half with my Meat, with Water, the other after, but none more that Day, never taſting any Supper, and at Breakfaſt nothing but Green Tea, without any *Eatable*; but by theſe Means every Dinner neceſſarily became a *Surfeit* and a *Debauch*, and in ten or twelve Years, I ſwell'd to ſuch an enormous Size, that upon my laſt Weighing I exceeded 32 *Stone*. My Breath became ſo ſhort, that upon ſtepping into my Chariot quickly, and with ſome Effort, I was ready to faint away, for want of Breath, and my Face turn'd Black. At *Aynhoe* (waiting on the late Honourable Mrs. *Cartwright*) and going up only one Pair of Stairs, with high Steps, haſtily, by puſhing my Breath a little too violently, to make room for thoſe that were following, I was immediately ſeiz'd with a *Convulſive Aſthma*, returning by repeated and ſtrong Inſpirations, *Fits* and ſmall Intervals, which laſted above a Quarter of an Hour

Hour, ſo that I thought to have died on the Spot; but by *Evacuations* and *low Living*, I got rid of this Diſorder alſo, in ſome Degree, tho' after that, I was not able to walk up above one Pair of Stairs at a Time, without extreme Pain and Blowing, being forced to ride from Door to Door in a Chariot even here at *Bath*; and if I had but an Hundred Paces to walk, was oblig'd to have a Servant following me with a Stool to reſt on.

§. X. About this Time (twelve Years after my firſt Recovery) my Legs broke out all over in *ſcorbutick Ulcers*, the *Ichor* of which corroded the very Skin, where it lay any Time, and the ſore Parts of both Legs were one continued Sore. I had the Advice and Care of many of the moſt eminent *Surgeons* in *England*, none of whom could heal them up even in three Years. Tir'd out at laſt, I took *Æthiops Mineral* for four Months, in the midſt of Winter: half an Ounce at leaſt twice a Day, and a Purge with twelve Grains of *Calomel* once a Week, obſerving a much lower Diet than before; I found that the *Mercury* had not only colour'd the *Money* in my Pocket, and the *Buttons* in my Shirt; but to all my Obſervation, the very Subſtance of the *Æthiops* was tranſpir'd upon the *Plaiſter*, every Day, when my Legs were dreſs'd, *viz.* towards the End of the Cure; at leaſt, the Appearances ſeem'd to me, on the Plaiſters, like

a Steam or Smoke from *Sulphur* and *Mercury*, and was quite different from what it had been before I began that Courſe: This I was perfectly aſſured of, tho' I did not then think of making ſuch a *critical* Obſervation, as that *this* Inſtance might ſerve as a Proof, that the *Æthiops* paſſed through the Habit; tho' I am certain ſince, from repeated *Obſervations*, that every Preparation of *Mercury*, and even the *Crude* itſelf, in Time, and in ſome lax Habits, will *Salivate* in ſome Degree or another: and that *Mercury*, in its *minuteſt Particles* and inſenſible *Steams*, does penetrate the ſolid Parts of all *living Animals*, as *inflammable Spirits* moſt certainly do. After this Courſe, my Legs healed perfectly, with common Dreſſings, and have continued ſound ever ſince; my Health was likewiſe very good for four or five Years after. But continuing the ſame full, tho' (commonly accounted) *temperate Diet*, and uſing little or no Exerciſe, I became at laſt *Heavy*, *Dull* and *Lethargick* to an extream Degree, eſpecially after Dinner; and the *Midſummer* 1723. I was ſeiz'd with a ſevere *Symptomatick Fever*, which terminated in the moſt violent *Eriſipelas*, and with the largeſt and fulleſt Bliſters all over my Thighs, that I had ever ſeen. I ſuffered extremely in the Symptomatick *Fever*, by violent *Headaches*, great *Sickneſſes* and *Sinking*; and having lately had two full-bodied Patients, who had died of *Mortifications* from that Diſtemper, I was much frightened at mine. My Blood was then, I found,

found, one continued *impenetrable Mass* of *Glew*, and my *Erisypelatous* Inflammations were so painful (and attended with *Lowness*, *Sinking* and *Inquietude*) as reduc'd me to the very last Degree of Misery. I had always resolv'd, upon any great Change in my Health, to return to my *old Friends*, *Milk* and *Vegetables*, and to abstain from Wine in a great measure, provided I had but sufficient Warning by any *Chronical* Illness. I then made a long Journey in a Coach, and liv'd on *Milk* and *white Meats*, drinking *Bristol* Water, and only a *Pint* of Wine a Day, by which I was somewhat relieved, tho' not so much as to conquer my Fears or my Sufferings; so that having continued this Method for two Months, I began gradually to lessen the Quantity of my *Animal* Food still more, and at last, to live entirely on *Milk* and *Vegetables*: This, in some Time, made my Spirits vastly better; but still, for two Years, I was regularly and *periodically* seiz'd every third Month, almost to a Day, with this *Erisypelas*, the Symptoms of which were indeed not so grievous as at first, tho' still attended with violent *Headaches*, a *Symptomatick Fever* for forty-eight Hours before the *Eruption*, large Blisters full of *Scorbutick Ichor*, and great Lowness for the Space of a Week; after which I recovered my *pristine* State. But I was always obliged to *vomit* before the Eruption, to push it out: And relieve the *Headach* and *Fever*: and to purge after

it

it was over. Thus I went on for ſeven or eight Months, waſting daily, but at the ſame Time recovering Spirits, Activity, and the Uſe of my Limbs. I had all that Winter had a ſlight Pain in the back *Tendon* of my left Leg, reaching down to my Heel, which in *March* following terminated in a regular Fit of the *Gout*, in the Joint of my *big Toe*; this confin'd me a Fortnight or three Weeks, and it had no ſooner left that Place, than it ſeiz'd my *Shoulder Joints*, where it continued for above a Month. I paſs'd the reſt of the Summer pretty tolerably, but for theſe *periodical* Returns of that *Eriſypelas*, which continued very regular, above two Years. About the *Michaelmaſs* of that Summer, I was ſeiz'd with ſuch a perpetual *Sickneſs*, *Reaching*, *Lowneſs*, *Watchfulneſs*, *Eructation*, and *Melancholy*, continuing ſix or eight Months: that Life was no longer ſupportable to me, and my Miſery was almoſt extreme.

§ XI. At laſt, my Sufferings were not to be expreſſed, and I can ſcarce deſcribe, or reflect on them without *Horror*. A *perpetual Anxiety* and *Inquietude*, no *Sleep* nor Appetite, a conſtant *Reaching*, *Gulping*, and fruitleſs Endeavour to *pump* up *Flegm*, *Wind*, or *Choler* Day and Night: A *conſtant Colick*, and an ill Taſte and Savour in my Mouth and Stomach, that overcame and *poiſoned* every Thing

Thing I got down; a *melancholy Fright* and *Pannick*, where my Reaſon was of no Uſe to me: So that I could ſcarce bear the Sight of my Patients, or Acquaintances, that had not been daily about me, and yet could not bear being a Moment alone, every Inſtant expecting the Loſs of my *Faculties* or *Life*; and ſurely nothing but *Almighty Power* preſerved them both, ſuch as they are. I had a conſtant violent Pain in the *Neck* of my *Stomach*, and was obliged almoſt every Week to take a ſtrong *Emetick*, without which I could not enjoy a Moment's Eaſe, beſides daily urging with my Finger, or chewing *Tobacco*. I had Recourſe to my old Friend the *Quinquina* in ſeveral Shapes, but to no Purpoſe. I drank *Bath* Waters without ſenſible Relief. I went out in my Chariot, in the coldeſt Winter Weather, for four Hours every Day; but nothing mitigated my Suffering. At laſt I tried the *Fœtids*, the *Gums*, the *Volatiles* and *Vipers* Powders (not indeed regularly and ſteadily) but all in vain. In fine, I had Recourſe to *Opiats*, which I knew were a ſlow *Poiſon*; but one wil ſtick at nothing for even a Moment's Reſpite in ſuch Extremities. This, inſtead of relieving, aggravated my Miſeries; for ſo ſoon as the ſtupifying and confounding Effects of them were over, my Anxiety and Sinking was ſo extream after, that I was forced to repeat them ſo often, and in ſo large Doſes, that I was juſt-

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ly afraid, leſt by their becoming ſo familiar, they would, at laſt, loſe even the poor, diſtracting, uncomfortable Relief they afforded me; yet all this Time, I attended indeed (in a Manner) the Buſineſs of my *Profeſſion*, and took *Air* and *Exercife* regularly in the Day-time; but in ſuch a wretched, dying Condition as was evident to all that ſaw me. I had many different and contradictory Advices, from my Friends and Acquaintances, who obſerved my Miſery; but I neither could, from the Nature of my Diſtemper, nor from the ill Effects the ſmalleſt Tryals of any Thing propoſed, were attended with, continue them any time. I well knew my Caſe was the *Gouty* and *Eriſypelatous* Matter retired, and drawn into my Stomach and Bowels: I likewiſe knew, that if I took hot and ſtrong Medicines and *Cordials* to drive them out (as is uſual) I ſhould thereby loſe all the Pains I had taken, and the Benefit of the Abſtinence I had gone through, to thin and ſweeten my Blood and Juices, to open the Obſtructions, and to obtain an *Extirpative Cure*, if poſſible there might be Time enough remaining for it; but the worſt was, my *Stomach* would not retain any Medicine, for they had a preſent ill Effect, by making my Sufferings more intenſe; however, I was perſwaded then to take a little ſtrong warm Wine made with *Spices*, and to have Bread and this Wine mixed for my Dinner: Continuing

nuing Tea, with boiled Milk, and toaſted Bread for Breakfaſt; but all this time I had no ſenſible Relief. My *Family* and *Relations* preſſed me extreamly to go for *London* (where I had not been for many Years) to paſs the Dead of the Winter among my old Acquaintances and Friends, for Amuſement and Diverſion only: but to this I was extreamly averſe, apprehending I might be teized to change my *Regimen*, and ſneer'd at by the Freelivers; and being convinced, from former Experience, that if my Life was to be ſav'd, it was only by this *Regimen*, at leaſt, if my Time of *Diſſolution* was come, I knew I ſhould die under leſs Miſery by it, than by any other Means.

§. XII. HOWEVER, at laſt, to prevent *Friendly Teazing*, and the *Character* of Obſtinacy, I promiſed to be *paſſive*, and to be governed by them; ſo in the Beginning of *December* 1725, I ſet out, and with great Difficulty got to *London*. Next Day after my Arrival, I ſent to the very *learned*, *ingenious*, my very *worthy Friends*, Dr. *Arbuthnot*, and Dr. *Broxholm*, who, at my Deſire, brought with them Dr. *Mead* and the *late* Dr. *Freind*, with Dr. *Douglas* and Dr. *Campbel*, all *Gentlemen* of great Learning, Worth and Experience. They unanimouſly adviſed me to try a warm *chalybeat* Electuary, with *Pyrmont* Waters, and by all Means to drop my *Opiats*; for as to

to *Cathartics*, which were mentioned, they ſo exceedingly ſunk and ruffled me, that I was always dying under them. This *Method* being reaſonable and juſt, I followed ſome time, continuing tho' the ſame *Regimen of Diet*: And tho' ſome of thoſe *Gentlemen* and others thought I might have then, with Safety, changed my *Diet*, very ſlowly, at leaſt. Yet having paſſed through the ſame *Courſe* twenty Years before, and having ſuffered to ſuch Extremity, and in a younger and more vigorous Part of my Life, and run the utmoſt Hazard, even by a very ſlow and gradual *Change*: And knowing the Danger others had undergone by the like *Change*; I was firmly reſolved to continue my *Regimen*, happen what wou'd; and indeed when all this was repreſented to theſe *Gentlemen* and *my other Friends*, none had the Courage to preſs it; much leſs to urge it, in ſo *inſolent* and *ſneering* a *Manner* as ſome, who ridicule all *Shame* and *Truth*, have thought fit falſly to repreſent it. I have once or twice, in nine or ten Years, been tempted to eat an Ounce or two of young tender *animal* Food, but with ſuch ſenſible Suffering and Oppreſſion after, that I have reſolved never more to make the Tryal: And I have known others much younger than I, on whom a *poach'd Egg*, under ſo long and ſtrict a *vegetable Diet*, for an *Epileptick* Caſe, has had a diſagreeable Effect. As the Winter advanced, meeting with ſome true *Sylphium*

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to join with theſe other Medicines, I became ſomewhat eaſier and more chearful by the Spring, though almoſt every Month I was forc'd to have Recourſe to a ſtrong *Vomit* to clear the *Glands*: But by theſe warm *chaly-beat* Medicines, and the *vitriolick* Waters, and drinking near half a Pint, or rather a Gill of *Port* a Day, I had, by the *May* following, forced out ſuch a Fit of an *Eriſypelas*, as the beſt and moſt experienced Surgeons (who then treated me) had never ſeen the like: the whole *Leg*, *Thigh*, and *Abdomen* being *tumified*, *incruſted*, and *burnt* almoſt like the Skin of a *roaſted Pig*: And ſuch a Quantity of *Ichor* iſſued from it, as was not to be expreſſed; at laſt it ended in a *ſinuous Ulcer* in my Leg, which confined me near two Months, and the *ſinking Effects* were not quite worn off in almoſt ſix; however I paſſed the next Winter again in *London* much better, and in the Spring was extreamly *eaſy*, *active* and *gay*; for from the Time of this laſt and moſt ſevere *eriſipelatous Paroxyſm*, I reckon I mended daily: For this had the ſame Effect upon my whole Conſtitution now, as the *depuratory Fever* beforementioned had then, both being the *Criſe* and *Period* of my Diſtemper, and the Beginning of my perfect Recovery. This was above ſix Years ſince, tho' I became not perfectly well till the Spring following, and indeed

deed not abſolutely ſo, till about four Years ago.

§. XIII. UPON the Whole, as in my *Nervous* and *Scorbutical* Diſorder, I had continued my *Milk*, *Seed*, and *Vegetable* Diet, with proper Evacuations, for above two Years, before I obtain'd a compleat Recovery, ſo in this laſt Illneſs, I had obſerv'd the ſame Regimen near twice as long, before my Health was perfectly eſtabliſhed; being in the firſt Caſe twenty Years younger than in the laſt; tho' my Exceſſes were much more violent in the Time preceding my firſt Illneſs, than between that and the laſt, having, during all that Interval, ſcarce once been heated with Wine, and never eating *Animal Food* but once a Day. But my exceeding Bulk and Want or Inability of neceſſary Exerciſe, and a continued, tho' temperate Fulneſs, with the Difference of twenty Years in my Age, concurred to make the *Paroxyſms* even more diſtracting and painful, as well as more durable in this laſt *Caſe*. And after all I have ſaid of my Exceſſes, eſpecially in Liquor, if it be conſidered, that I was near *thirty* Years Old before I drank ſcarce any thing ſtrong, at leaſt, for a Continuance: and that for near one half of the Time ſince, *viz.* from *Thirty* to *Sixty*, I ſcarce drank any ſtrong Liquor at all: It will be found, that upon the Whole, I drank

drank very little above a Pint of Wine, or at moſt, not a Quart one Day with another, ſince I was near thirty: And I was never ſix times in my Life overtaken with Wine, and ſcarce ever taſted any diſtilled Liquors, but as a Medicine, however mix'd or brew'd. Always believing them to be actual *Cauteries*, and almoſt direct *Poiſon* to an Animal Habit, from their Nature, and the Delicacy of the *animal Machine*: And during that whole Time, I ſcarce ever eat *Animal* Food above once a Day. But Temperance is a mere *relative* Thing; and by much Obſervation I find, that notwithſtanding my *large Size*, I was not made to bear *Animal Food* and fermented Liquors in any Quantity, without ſuffering to the laſt Degree. But I believe none will ever be brought to ſuch a *Regimen* as mine is now, without having been firſt extremely Miſerable; and I think Common Life, with Temperance, is beſt for the Generality, elſe it would not be Common. But extreme Caſes require extraordinary Remedies.

§. XIV. I FOUND I never began to recover fully and laſtingly, either firſt or laſt, till my Blood had entirely loſt its *Size* (which I came to know by an accidental Occaſion for opening a Vein) and all the former Habit (except the mere *Organical Membranes and Solids*) was waſted, wore away, and

diſcharged by *Evacuations*, Diet and Exerciſe; for I had waſted and loſt of my former Size and Bulk, in this laſt Illneſs, almoſt one third in Weight and Meaſure: and had paſs'd through a State of entire bodily *Purification*, and a true *Cyclus Metaſyncriticus*, both firſt and laſt, before I began to recover and fill up again. *Vomits* were the firſt Evacuations that with any Relief, or without infinite *Ruffling*, I could bear: and ſo ſoon as I could endure gentle Stomach *Cathartics*, I began already to mend; but no ſooner had I recovered any Degree of Eaſe and Freedom, but my Appetite and Digeſtion returned to their uſual Stint towards my new Food, and *Vomits* were no longer neceſſary nor indeed uſeful, they being only required to ſqueeze the internal *Glands*, open *Obſtructions*, and pump up the *Wind*, *Choler*, and *Phlegm* from the *Alimentary Tube* when lodged there.

§. XV. UPON any Accident, Diſorder, or any greater Oppreſſion or Anxiety than ordinary, ariſing naturally in the Courſe of the Cure, I found that living even much *lower* under my *Milk* and *Vegetable Diet* for two or three Days at leaſt, would always help me out again, and reſtore me to my uſual *Serenity* and *Freedom*, (for I found Temperance neceſſary even in this, as well as a higher Diet, tho' Exceſſes were not attended with ſuch *extreme Suffering*) and ſcarce

ſcarce any time leſs than three Days would do it; for tho' all my Symptoms were leſs ſevere under it, yet I found by indulging a *falſe Appetite*, or a *liquoriſh Palate* even in it, that I exaſperated theſe *milder Symptoms*, at leaſt to ſuch a Degree, as was ſufficient to convince me, that the *Stomach* and *digeſtive Organs* were the primary and principal *Delinquents*, *Sufferers*, and *Patients*, in moſt, if not in all *nervous* Symptoms, tho' this was not always ſenſible and manifeſt: And that by uſing them tenderly, and abſtemiouſly, all the reſt of the *Animal Functions* were proportionably reliev'd. And, I think, I never once departed from the *Simplicity* of the *Alimentary Goſpel*, and indulged in *Onions* and *Garlick*, *viz.* the *poignant*, *hard*, *ſpicy*, or *unctuous* Vegetables, with much Butter or Oil, or in a greater Quantity than uſual, even of the common ones for any Time, but that I ſuffered Pains and Penalties in Proportion.

§. XVI. I found all my *Reſtleſneſs*, *Watchings*, and want of Tranquillity or ſound Sleep, to be owing entirely to *Inflation*, ſtored up *Wind* and *Flatulence*, conſtantly urgeing and ſtimulating as it were with its *Spring*, *Elaſticity* and *Points*, the tender ſenſible *Membranes* of the *Stomach* and *Guts*, and the whole *Glands* and *Membranes* of the *Abdomen*; for upon *Faſting* ſome Time, *Eating* very little, or very thin, light and ſoft Food,

or on uſing a great deal of more *Exerciſe*, to urge the *Perſpiration*, and to throw off and diſcharge this *Wind*, *Vapour*, or *ſharp Steams*, I found my Sleep return in a greater Degree; and I am bold to ſay, where no manifeſt *Fever*, *acute Pain*, *interrupted Circulation*, or *ſpoil'd Organ* is the Caſe, that want of Sleep and natural Reſt proceeds from the Diſorders of the *Alimentary Tube*, continually, tho' perhaps not ſenſibly, ſtimulated by this *Vapour*. And hence it is, that *Aſſa fœtida*, *Volatiles*, *Fœtid Gums*, gentle *Diaphoreticks* and *Opiats*, procure Sleep; merely by encreaſing and promoting *Perſpiration*, and expelling this twitching *Vapour* or *Steam*, for which they ought chiefly to be uſed; and this ſerves to ſhew the Neceſſity, and infinite Preference of Exerciſe to all *Anodyne* Medicines whatſoever, and even to *Cordials*, *Diaphoreticks* and *Volatiles*, except as a preſent Relief, *Whip* or *Spur* only.

§. XVII. WANT of Appetite and Digeſtion moſtly proceeds from the Thickneſs, Groſſneſs, and Viſcidity of the Juices and of the whole Maſs of Blood; every *Vein* and *Artery* thereby becoming like ſo many *Black-Puddings*, or leathern Pipes, ſtuff'd with a *glewy* or tenacious Fluid: by which all the *Secretions* being more ſcanty, and leſs being expended by them, leſs can be received thro' the *Lacteals* into the Blood; which

which ſhews the Neceſſity and Preference of the *ponderous* and deobſtruent Medicines to procure an Appetite and Digeſtion, even to *Bitters*, *Cordials* or *Chalybeats* themſelves: whoſe Efficacy principally lies in ſtrengthening the Solids, and winding up and contracting the *Fibres*, to make them play, and compreſs with greater Force the circulating Fluids, which can never ſolidly anſwer the Intention of *Digeſtion* and *Appetite*. And accordingly by *Quickſilver*, *Æthiops*, *Cinnabar*, but eſpecially by *Mercurius Alcaliſatus*, and other *mercurial* Preparations, I have been always able to cure the Diſorders of the *Alimentary Tube*, Inappetency, and even *Colicks*, when ſcarce any other Method or Medicine could effect it. And ſeeing, by a thin, cool *Milk* and *vegetable Diet* long continued, I found my Appetite full as good as before, and likewiſe my *Strength*, *Activity*, *Fleſh* and *Complexion*, and every *Power*, *Organ* and *Faculty* reſtor'd to as great a Degree as I could juſtly expect at my Time of Life, had no ſuch Diſorder ever happen'd; it appears that the *Fluids* are chiefly and primarily the Seat of Diſorders: and that when they are ſufficiently *ſweetened* and *diluted*, they generally leave the *Solids* with a ſufficient Force and Spring to play ſuch Fluids off, and circulate them fully and freely; and then all the *Animal Functions*, and the Exerciſe of the Faculties will again be pleaſantly and regularly performed, as in

perfect Health; for good Health ſuppoſes this State: which does not depend on the Kind of the *Diet*, though *mechanical* Strength does. So that ſuch a *Diet* is only proper for the *thinking*, *ſpeculative* and *ſedentary* Part of Mankind, and not for the *active*, *laborious* and *mechanical*.

§. XVIII. AFTER I began to recover, I found little Alteration from *Cold* or *Heat*, *Wet* or *Dry*, *Summer* or *Winter* Seaſons, eſpecially as to my *Appetite*, *Spirits* or *Sleep*; at leaſt not near ſo much as I uſually found in my beſt Health on theſe Occaſions, under a full *animal* and *fermented* Liquor *Diet*; ſo that I can ſit, and walk, and be abroad in all Weathers, Seaſons or Times of the Year, Day or Night, without much Dread or Hazard of Cold, and with little Difference of Cloathing, providing I keep my *Stomach* and *chiliferous Tube* clear and clean; which often put me in mind of the Saying of a *Roman Emperor*, who affirmed, that *Spitting*, *Coughing*, *Excreation*, *Eructation*, *Yawning*, and the like, were Symptoms and Effects of mere *Lazineſs* and *Luxury*.

§. XIX. AFTER I had perfectly recovered, obſerving, that ſtill, on *liquid*, *ſlippery* Stools, from cramming I was ſomewhat leſs lively and chearful, and rather more *grip'd* and *inflated*, I reſolved to change my *half Pint* or

Gill

Gill of *Port* at Dinner, into the ſame Quantity of *Florence*, thinking it more binding and *aſtringent*. I ate at the ſame Time a good deal of more *Butter* with my Vegetables, and Plenty of *old rich Cheeſe*; and likeing *Nuts* extremely, I procur'd from Abroad and at Home, great Plenty of all Kinds, as *Filberts*, *Wallnuts*, *Cheſnuts*, *Almonds*, &c. eating them in great Quantities after Dinner, by way of *Deſert*. I went on all Winter, and for eight or ten Months in this *Regimen* extremely well; and out of *Wantonneſs*, to try what my Conſtitution could now bear, I indulged freely (tho' in theſe only) together with my uſual *Milk* and *Vegetable Diet*. But after my common, ſlight, vegetable Fit of the *Gout*, (which I ſtill have in the *Spring*, without neceſſary Confinement, tho' for an Hour, or altering either *Regimen* or *Cloathing*, or any other Circumſtance, but a Lameneſs for a few Days) I had firſt a Touch of my *Eriſypelas* on my Leg; after that I ſeemingly catch'd Cold, and began to be ſick at my Stomach, *Reaching*, *Inflated*, *Low-ſpirited* and *Colick'd*, with reſtleſs Nights, and almoſt all thoſe diſmal *Symptoms* I had gone through in my late long Illneſs. I ſoon found my *Error*, and that my Conſtitution could not bear even that ſlight *Alteration* without ſevere Sufferings. I had a violent *humorous* Cough, and threw up great Quantities of groſs viſcid Flegm, which I knew to be the *Nuts*, not

ſo ſufficiently digeſted and attenuated, as to become thin enough to circulate freely thro' the ſmall Veſſels: but were thrown off, and deſpumated upon the larger *Emunctory* and open *Glands*. In a Word, I ſuffer'd all the Kind of Miſery I had formerly, tho' not with quite ſo much Violence and Duration. I went through the former leſſer *Purgation* again: Repeated *Vomits*, took frequent Stomach *Purges*, chew'd *Bark*, return'd to the Simplicity of my former *Regimen*, leſſening their Quantities, and drinking no Wine (which I now have dropped for ever, but as others uſe *Spirits*, for a *Cordial*, if wanted) and drinking firſt *Briſtol* and then *Bath*, and after *Pyrmont* Water, as the Defluxion abated; by theſe Means I got quite well in about three Months, *viz.* in the *Auguſt* after; and ſince that Time, I thank God, I have gone on in one conſtant *Tenor* of Diet, and enjoy as good Health, as, at my Time of Life (being now *Sixty*) I, or any Man, can reaſonably expect, and have learned that young tender animal Food is leſs dangerous, in a ſmall Quantity, than *hard*, *hot*, *ſpicy* and *oily* Vegetables.

§. XX. I know not if it be worth the mentioning, that during my *Recovery*, about four Years ago, I was thrown, or rather threw myſelf, out of my *Chariot* (upon the Fore-Horſes being frighted, and the Coachman being thrown off his Box) and falling

on

on my Head, was taken up dead and senſeleſs, being wounded in my *Temple*, and the Wheels of the Chariot having entirely ſhav'd my *Eye-Brow*. But on being blooded, I found my Spirits and Stomach moſtly affected with it. I grew, for ſome ſhort Time, low, feeble, and loſt my Appetite; but in two or three Months recovered to a *Miracle*, from what would have kill'd another with bad Juices, and have continued perfectly well ever ſince.

§. XXI. My *Regimen*, at preſent, is Milk, with *Tea*, *Coffee*, *Bread* and *Butter*, *mild Cheeſe*, *Salladin*, *Fruits*, and *Seeds* of all Kinds, with tender *Roots* (as *Potatoes*, *Turnips*, *Carrots*) and, in ſhort, every Thing that has not *Life*, dreſs'd, or not, as I like it; (in which there is as much, or a greater Variety than in *animal* Foods:) ſo that the Stomach need never be cloyed. I drink no *Wine*, nor any *fermented* Liquors, and am rarely dry, moſt of my Food being liquid, moiſt, or juicy; only, after Dinner, I drink either *Coffee* or *green Tea*, but ſeldom both in the ſame Day, and ſometimes a Glaſs of ſoft ſmall *Cyder*. The thinner my *Diet* is, the eaſier, more cheerful and lightſome I find myſelf; my Sleep is alſo the ſounder, tho' perhaps ſomewhat ſhorter than formerly under my full *animal* Diet: But then I am more alive than ever I was, as ſoon as I awake and get up. I riſe commonly at *Six*, and go to Bed

Bed at *Ten*. The Order I find in this *Diet*, from much Experience, is, that *Milk* is the lighteſt and beſt of all Foods, being a *Medium* between *animal* Subſtances and *Vegetables*; dreſs'd *Vegetables*, leſs *windy* and griping, than *raw*; *ripe* Fruit than *unripe*; the *mealy* Roots more than the *fibrous*; and the *dry* than the *crude Vegetables*. I find much *Butter*, *Cream*, *fat* and oily Vegetables, and eſpecially *Nuts*, both hard of Digeſtion, ſtuffing and *inflating*. When I am dry (which is rarely) I drink *Bath*, *Briſtol* or *Pyrmont* Water.

§ XXII. I AM heartily aſhamed, and humbly beg Pardon of my *polite* and *delicate* Readers (if any ſuch ſhould deign to look into this low *Tattle*, contrary to my Intention.) I know how *indecent* and *ſhocking* *Egotiſm* is, and for an *Author* to make himſelf the Subject of his Words or Works, eſpecially in ſo tedious and circumſtantiated a *Detail*: But ſo various and contradictory have been the Reports of, and ſneers on my *Regimen*, *Caſe* and *Sentiments*, that I thought thus much was due to Truth, and neceſſary for my own Vindication; and perhaps it may not be quite uſeleſs to ſome *low*, *deſponding*, *valetudinary*, *over-grown Perſon*, whoſe Caſe may have ſome Reſemblance to mine: which every one's has in ſome Degree, that has a *mortal Tabernacle*, ſubject to, and afflicted with *nervous* Diſorders, by a miſtaken *Regimen*, or hereditary

tary Misfortune: and I have, on that Account, written *this* in a plain *narrative* Stile, with the fewest Terms of Art possible, without supposing my *Reader*, or shewing *myself*, to have look'd ever into a *physical* Book before; thinking this *Manner* and *Stile* might be most instructive and beneficial to common *valetudinary* Readers: and tho' some may not have quite my *Bulk* and natural Strength, or have run into such *Excesses*, or have not begun to manage so early in Life as I did first, yet they will only for that require lesser or greater *Doses* of the same *Method*, *Medicines* and Management; and if it have not quite so full and perfect an Effect, as, *under God*, it has had with me, (tho', perhaps, the worst Subject and the most difficult *Case* possible, for so absolute a *Cure*) yet it may, and will always have a better than any other Method (I mean only in so deplorable and *excruciating* a *Case* as mine was) and if it cannot *cure*, it will certainly *reprieve*, and make the Sufferings of all such miserable Persons more tolerable: as I have experienced once and again, in the most eminent Degrees: who, from the most *extreme Misery*, do now enjoy as *perfect Health*, as much *Activity* and *Cheerfulness*, with the full, free and perfect Use of my *Faculties*: a Facility of *Study*, and of going about the Business of my *Profession*; and, in short, of every *rational Function of Life*, as I was ever capable of in my best Days: and indeed

of

of every Thing worth living for as a *free and rational Intelligence*; every Thing, I ſay, except that I cannot *eat* and *drink* ſo highly and voluptuouſly as I have formerly; and, if I know my Heart (which I am ſure I do not fully) tho' I were to be *eternal* and *unaccountable*, I ſhould live (at leaſt wiſh to live in the Main and as to *Diet*) as I now do, and would not willingly and deliberately go thro' the ſame *Miſery*, for the mere Gratification of my *Senſes* only; no, not to obtain the Dominion of our *Syſtem*, and all the *Glories* and *Pleaſures* in it. What I may happen to do, *God only knows*; I am too old, I hope, to make any new Tryals and Changes in this my *bodily Regimen*; and indeed to what Purpoſe? being as well as any, and much better than moſt are at my Time of Day: And therefore, with *God's Grace*, if my *Health*, *Senſes* and *Love of Virtue* continue with me the ſame, I ſhall, I hope, go on in the Method now deſcribed, and *live*, and, I hope, *die* in continual Gratitude to the *Beſt of Beings*, who, by an over-ruling *Providence*, and, as it were, by meer *caſual Hints*, far beyond the Reach of my *Penetration*, has irreſiſtably (as I ſhould almoſt ſay, if I felt not my own *Liberty*) directed the great Steps of my *Life* and *Health* hitherto.

Miſericordias Domini in æternum cantabo.

The

The CONCLUSION.

AFTER all the Pains I have taken, I have not yet got ſo large a Share of *Enthuſiaſm*, as to hope, by theſe my poor *Labours*, to do Good to any, except, perhaps, to a few poor, low, *valetudinary*, *dying*, *miſerable* Creatures, who have not the Courage *magnanimouſly and gloriouſly* to ſuffer, pine, and putrify. The *Brave*, the *Bold*, the *Intrepid*, the *Heroic*, who value not *Pain*, who can ſuffer for *Diverſion*, and who preſer *Death* with a *Bounce*, to Life, on ſuch Conditions as I propoſe: and chooſe rather to *extinguiſh* now, than *forty* or *fifty* Years hence, will heartily deſpiſe and pity me and my *Lucubrations*. *Nunquam perſuadebis etiamſi perſuaſeris.* You ſhall never convince tho' you convict me. I have heard of a great *modern Philoſopher*, celebrated for his *Wit*, *Wealth*, and *high Living*, who uſed, in the *Sun-ſhine* of his Days, to boaſt, that if *Temperance* and *Abſtinence* could make a Man live half a *Century* longer, in Gayety and Mirth, it were worth the While then to *deny* one's Appetites; but for *Ten* or a *Dozen* of Years more, it was but a poor *Purchaſe*; and yet I have been told, that the ſame *Hero*, when his *Time came*, would have

have parted with his great Eſtate for a *Reprieve* of a few Years. I own I am one of thoſe poor *mean-ſpirited Wretches*, who am contented to live as long as *Nature* deſign'd me to laſt, and deſire to ſubmit with the utmoſt *Peace* and *Reſignation* I can arrive at when that *Period* is expired; but for *Pain*, *Sickneſs*, and eſpecially for *Oppreſſion*, *Anxiety* and *Lowneſs* avoidable, they are my *mortal Averſion*, and no Means would I refuſe to avoid them, but thoſe, which, I am convinced, would infallibly bring me into greater *Miſery and Suffering*; and yet, if I miſtake not my own Nature, I have the *Appetites*, *Paſſions*, and *Feelings* common to other Men; and I uſually ask myſelf the Queſtion, and look into my own *Heart* for an *Anſwer*, to any thing propoſed concerning human *Appetites*, *Paſſions* and *Feelings* that are *natural* and not forced: and give little Credit to what others ſay contrary to ſuch *Sentiments*. It is true indeed, there are as many and as different Degrees of *Senſibility* or of *Feeling*, as there are Degrees of *Intelligence* and Perception in *human* Creatures; and the *Principle* of both may be perhaps one and the ſame. One ſhall ſuffer more from the Prick of a *Pin*, or *Needle*, from their extreme Senſibility, than others from being run thro' the Body; and the *firſt* ſort, ſeem to be of the *Claſs* of theſe *Quick-Thinkers* I have formerly mentioned; and as none have it in their *Option* to chooſe for themſelves their own

particular

particular *Frame* of Mind, nor *Conſtitution* of Body; ſo none can chooſe his own Degree of *Senſibility*. That is given him by the *Author* of his *Nature*, and is already determined; and both are as various as the *Faces* and *Forms* of Mankind are. I imagine therefore, there muſt be required a *particular Make* and *Frame*, both of *Mind* and *Body*, to determine any one to receive heartily and purſue ſteadily this (as it were) material *Metaphyſicks* of a *Regimen*. There ſeems to be neceſſary, previous to a Conviction of the Benefit and Neceſſity of ſuch a State of *Purification*, *a Je ne ſçai quoi*, to make Men comprehend, embrace, and proſecute this *Self-denying* Doctrine, for the ſake of ſuch inſenſible *Trifles*, as *Health*, *clear Faculties*, *Cheerfulneſs*, *Activity*, and *Length of Days*, when they are in Danger. If this *corporal Senſibility*, as well as *intellectual Delicacy* is wanting, they will prove but ſhort-liv'd, diffident and daſtardly *material Spiritualiſts*, and fall away in the Time of *Trial*; tho' he that hath *Ears to hear will hear*: and good and ſound *Threſhing*, great and extream *Miſery*, *Pain*, *Lowneſs*, and *Anxiety*, will go a great Way to beget this *Senſibility* and *Conviction*; for the Means us'd by *infinite Wiſdom* and *Goodneſs* towards reclaiming his *wandering Creatures*, ſeem only to be either *Love* or *Puniſhment*: that thoſe whom *Love* will not draw and allure, *Puniſhment* may drive and force; but neither *Frame*, *Diſpoſition*, *Organ*, nor *Faculty* can make their Objects,

Objects, or alter their Nature, which are *Things given* and determined. The immutable *Laws of Nature*, and the *Relations of Things* are *conſtant*, and will ſubſiſt in their Order, notwithſtanding our *Errors*, *Miſtakes*, *or Prejudices*. And it will be *eternally* true, ſo long as we have ſuch Bodies, that only *Temperance* and *Abſtinence*, *Air*, *Exerciſe*, *Diet*, and proper *Evacuations* can preſerve *Life*, *Health*, and *Gayety*, or cure *Chronical* Diſeaſes: I mean in general and in the main; and the *contrary* will always deſtroy them; and that they will ever mutually expel one another, like *Fire* and *Water*. Even *Homer*, three thouſand Years ago, could obſerve, that the *Homolgians* (theſe *Pythagoreans*, theſe Milk and Vegetable Eaters) were the *longeſt liv'd*, *and honeſteſt of Men*. *Milk* and *Honey* was the Complexion of the *Land of Promiſe*, and *Vegetables* the *Diet* of the *Paradiſiacal State*: And ſince ſuch a *Diet* will (if any thing) certainly cure, by the Confeſſion of all *Phyſicians*, learned and unlearned, ancient or modern, *High* or *Low-livers*, the *Gout*, the *Conſumption*, and the *Scurvy*, and ſuch like atrocious, otherwiſe incureable and mortal Diſtempers; it will be eternally true alſo, *Quod poteſt majus poteſt minus*, or that, what will do to the greater, will do the leſs of the ſame Kind: And let the *Brave* and *Bold*, the *Free-living* and *Free-thinking Profeſſors* ſneer or rail as they pleaſe, there muſt be an *eaſier*, *ſimpler*, and

and *more natural* Way of preſerving *Health* and *Cheerfulneſs*, of *lengthning Life* and *cureing Diſtempers*, than that founded on deep *Reſearches*, tedious *Details*, *ſtudy'd Ingenuity*, and *Fineſſing*, elſe the *Poor*, the *Illiterate*, the *Laborious*, and the *Solitary* (the far moſt, if not the leaſt corrupted Part of our *Species*) would be, of all Men, the moſt miſerable when ſick. And accordingly it is obſerveable, that *Hippocrates*, *Galen*, *Celſus*, and others of the *primitive Fathers of Phyſick* cured by *Air*, *Exerciſe*, *Diet*, and *Evacuation* moſtly, if not only, even as ſucceſsfully, (tho' not quite ſo ſoon perhaps) as we by all our *Mathematicks*, *Natural Philoſophy*, *Chymiſtry*, *Anatomy*, *Knowledge of the Materia Medica*, and *Animal Oeconomy*. Far be it from me, to leſſen the Value and Neceſſity *now*, of thoſe *Divine Sciences*; for ſince our *Luxury* has kept Pace with our *Knowledge*: the *Obſtinacy* and *Violence*, the *Number* and *Degrees* of our *Diſeaſes* have increaſed proportionally; and therefore *He* that would honeſtly and ſucceſsfully practiſe *Phyſick*, on the *Patients* and *Diſeaſes now* as they are, ought to know all theſe mentioned *Sciences*, to the greateſt Degree he can poſſibly, to enable him even to *alleviate*, *mitigat*, *leſſen* or *cure* theſe *unnatural* and *infernal* Diſtempers *now extant*; and *that Phyſician* will never arrive at true, natural and beautiful *Simplicity*, either of the *Theory* or *Practice of Phyſick*,

who has not paſſed thro' endleſs *Multiplicity* in Study, Obſervation, and Experiment in theſe *Sciences*; ſuch a *Simplicity* is the greateſt Contradiction to *Lazineſs*, *Foreign Studies*, *Negligence*, *Incurioſity* and *Ignorance* in the Profeſſion; but ſuch a *Simplicity* (produced by rejecting *Need-not's*) when (if ever) attained, is worth a *Million* of theſe little *falſe* and *foreign Arts* ſometimes us'd to riſe in it; for it is, in Truth and Reality, an *Eminence* of *Light* and *Tranquillity*.

Diſpicere, unde queas alios paſſimque videre,
Errare atque viam palantes quærere vitæ.
Lucret.

F I N I S.

E R R A T U M.

Page 294, Line 18, for *and* read *but*.